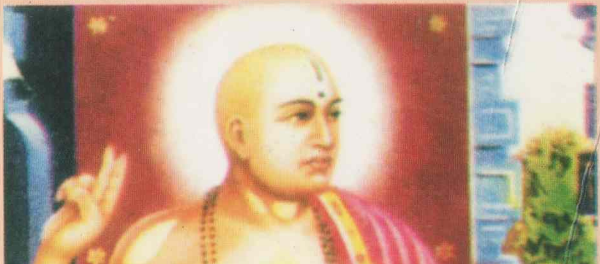
Śrī Madhva Siddhānta Onnāhinī Sabhā Publication No. 213

रुक्मिणीशविजयः

Rukmiṇīśa Vijaya

द्वितीयो भागः – Part II

द्वितीयः सर्गः – Second Sarga



॥ श्रीमदानन्दतीर्थभगवत्पादाचार्याः ॥

Śrī Madhva Siddhānta Onnāhinī Sabhā
TIRUCHANUR - 517 503 (Near Tirupati, A.P.)
2007

Śrī Śrī 1008 Śrī
Madhvanātha Tīrtha Śrīpādaṅgalavaru, Śrīraṅgam

श्रीवेङ्कटार्यवरपुत्रसुपुत्ररत्नं
श्रीरङ्गदेशवरभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीमध्वनाथमुनिरत्नवरं श्रयेऽहम् ॥

॥ श्री ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

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Rukmiṇīśa Vijaya

द्वितीयो भागः – Part II

द्वितीयः सर्गः – Second Sarga

&

Sampradāya Paddhati

By

Tāmraparṇī Subbāchār Rāghavendran, M.A, B.L.

(T. S. Rāghavendran, Advocate, Coimbatore)

Śrī Madhva Siddhānta Onnāhinī Sabhā

TIRUCHANUR - 517 503

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Publisher's Note

We are extremely happy and as a matter of fact there is no limit for our joy and we are ever grateful to Lord Śrī Veṅkaṭeśwara because we are able to place before the devoted readers our 213th Publication connected to Rukmiṇīśa Vijaya Part II – Second Sarga together with Sampradāya Paddhati running for 26 ślokas.

We are very much grateful and heavily indebted to our Joint Secretary, Śrī T. S. Rāghavendran, M.A., B.L., Advocate, Coimbatore has written 148 books and out of 213 works published by us for the last 130 years. By his sincere, abnormal and unique efforts our Sabhā has created a uncomparable record in publication of the works of Śrīmad Āchārya.

Our Joint Secretary, Śrī T. S. Rāghavendran, M.A., B.L., Advocate has written this book taking large pains and has devoted almost his life for the propagation of the philosophy of Śrī Madhvāchārya to all the devotees of the world.

We are totally amazed and we consider this as a **wonder in the world when one single author has written so many books on Vedānta which can reach even ordinary people with limited knowledge of Sanskrit and śāstras.**

We quote here an observation from great Mahāmahopādhyāya *Prof. K. T. Pāṇḍurangi* of Bangalore has written while wondering and appreciating and congratulating Śrī T. S. Rāghavendran as below :

"I am in the academic field for the last 60 years. I have not come across any scholars who has made such a big contribution, either quantitatively or qualitatively".

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"Śrīmad Bhāgavata is Simha i.e. Lion and Śrī T.S.R.'s works are Māṇavaka, the boy. I congratulate him for his achievement".

Prof. D. Prahlādāchārya of Bangalore states :

"I have no word to express my admiration for the yeoman service being rendered by your kindself to Śrī Madhva Siddhānta, single handedly.

My only prayer to the Lord is to give you more health and strength so that you can continue to contribute such splendid work on Śrī Madhva Siddhānta for a long time".

Prof. T. S. Rama Rao of Chennai states :

"I find that your book are evidence of your ripe and and intensive scholorship in Madhva Granthas. I am amazed that a very busy lawyer like you could write so extensively and so well on Mādhva granthas. I pray Śrī Hari-Vāyugaḷu to bestow on you with a long and healthy life so that you may serve the Mādhva public with such learned publication in years to come".

Śrī Vijendra Rao of Chennai states :

"The entire Mādhva fraternity is profounded your eminence and scholarship. May your good work continue is my prayer to Lord Śrī Hari.

I am very happy that in your unsatiable thurst to pen Śrīmad Āchārya's works and Hari-Bhakti you have chosen this and each book is a master peace work".

"Śrī Madhva Ashṭottaram is a crowning jewel. The reasons for Advaitins not accepting Pañcharātra have been very strongly brought out by you. I was very much impressed by this.

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Such a highly erudition filled work Adhikaraṇas etc. have been made so lucid and simple, to be understood by a common man, by translating in English, shows really your greatness".

Śrī Bālāji Rao, Chartered Accountant, Mumbai states :

"We are indeed very fortunate to have your Association and be blessed with the books written by you.

Each book is like a marvel and undoubtedly a valuable treasure for all seekers of knowledge. The style in which these books have been written is excellent and even complex topics have been covered in such way that appeals to the layman as well as learned paṇḍits.

Besides the reader derives merit (puṇya) of reading entire sadāgamas irrespective of which book is being read.

Please continue to bless us and guide us so that we are able to appreciate the glories of our Śrīmad Āchārya's granthas".

The learned author has taken very large and huge considerable pains for writing this book and if a devotee reads carefully this book his bhakti towards **Śrī Hari-Vāyugaḷu will increase to a very large extent and this is the only and proper way to attain Moksha.**

Śrī T. S. Rāghavendran, popularly known as T.S.R. who is also my Vidyā-Guru, is a highly devoted humble and sincere scholar. He has been well traditionally and systematically trained by his father and Vidyā-Guru Tāmraparṇi Śrī D. V. Subbāchār, a star in the sky of Dwaita Vedānta, for a number of years. His Guru felt extremely happy at the humble achievements and growth of his son-śiṣya and blessed and ordered him to workout plans and schemes, so that the works of Śrīmad Āchārya and his followers

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can be carried to the ordinary devoted public who may not be able to read the original works due to multivarious handicaps. Following the mandate of his father sincerely and in an humble way, Śrī T. S. Rāghavendran, working round the clock, to fulfill the promise made to his father and Vidyā-Guru. This humble Śrī T.S.R. is achieving the results by Śrī Hari-Vāyugalu's grace step by step.

Śrī T.S.R. has to be thanked by one and all through out the world for his very sincere and highly dedicated devoted service to the world of Vedānta and Dwaita religion in particular.

The most noteworthy point is, that, he never aspires anything even in mind in return of worldly gain at all. All that he humbly wishes that the devoted readers should amass virtues and should obtain the grace of Śrī Hari-Vāyugalu and thereby he obtains a share in it, and he feels highly satisfied and feels immensely joyful and thanking Hari-Vāyugalu for having chosen him for this great noble task. S. M. S. O. Sabhā and the entire world of Vedānta, should always be indebted to him for such selfless great services rendered.

Incidentally Śrī. T. S. Rāghavendran, has written and published 147 works which are very useful for all, which are listed below. They are most useful and essential now and are connected to topics of large interest to the devoted truth-seekers. This is the only way to march towards spiritual path to Moksha and these works are hailed throughout the world. **These works are the need of the hour for devotees.**

The publications are :

(1) श्री वायुतत्त्वमहिमा – Unique Glory of Śrī Vāyu-Tattwa 1992

(2) अचिन्त्यशक्तिविचारः – Incomprehensible and Extra-ordinary Power of Lord Nārāyaṇa 1994

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(3) जीवकर्तृत्ववादविचारः – Action or Agency of the soul 1995

(4) भगवद्गीतायां अवक्षेपका: – Quiz in Bhagavad Gītā 1995

(5) गीतायथार्थभावसङ्ग्रहः – अर्जुनविषादयोगः – प्रथमोऽध्यायः –
Authentic Elucidation of Gītā – I Chapter –
Arjuna's Mental Distress 1995

(6) हरिः परतरः – Hari is Supreme. 1995

(7) गीतायथार्थभावसङ्ग्रहः – साङ्ख्यं = ज्ञानं – श्लोकाः १-३८
Authentic Elucidation of Gītā – II Chapter Part I
Sāṅkhyam = Knowledge. Verses 1 to 38 1996

(8) गीतायथार्थभावसङ्ग्रहः – द्वितीयोऽध्यायः – योगः = उपायः – श्लोकाः ३९-७२
Authentic Elucidation of Gītā-II Chapter, Part II
Yoga = Means. Verses 39-72 1996

(9) श्रीमन्महाभारततात्पर्यनिर्णयः – अष्टादशोऽध्यायः (1 to 170 श्लोकाः)
पाण्डवदिग्विजयः - Mahābhārata Tātparya Nirṇaya, 18th Chapter.
Verses - 1 to 170. Tour of Pāṇḍavas. 1996

(10) सत्यं जगत् – World is Real 1996

(11) **Gītāvil Puriyada Pudirgals** (in Tamil-SMSO Publication) 1996

(12) श्रीनिवास-विवाह-प्रशंसनम् –
Glories of Lord Śrīnivāsa's Marriage (450 Verses) 1997

(13) श्रीमन्महाभारततात्पर्यनिर्णयः – दशमोऽध्यायः –
श्री वेदव्यास अवतारः (Ślokas 1 to 88) 1997

(14) श्रीमद्यमकभारतम् – Yamaka Bhāratam 1997

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(17) श्रीमन्महाभारततात्पर्यनिर्णयः – 29th and 30th Chapter
(Samastadharmanirṇaya and Āswamedhika) 1998

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(22) **Jivanin Sayalpadam Thiramai** (Tamil) 1999

(23) **Souls are higher and lower (नीवोच्चभावं गता:)** 1999

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(37) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - I (1 to 106 names) 2001

(38) **Jolts of Jayatīrtha Mahāprabhu —**
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(39) तीर्थप्रबन्धः – पश्चिमप्रबन्धः –
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(40) हरिकथामृतसार – मंगलसन्धिः –
Harikathāmṛta Sāra - Maṅgaḷa Sandhi 2002

(41) ब्रह्मतर्कवैभवम् – Glories of Brahma Tarka 2001

(42) हरिकथामृतसार – करुणासन्धिः –
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(43) **Śrī Viṣṇu Sahasranāma Bhāṣya Saṅgrahārtha**
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(44) तीर्थप्रबन्धः – उत्तरप्रबन्धः –
Tīrtha Prabandha - Uttara Prabandha 2002

(45) तीर्थप्रबन्धः – पूर्वप्रबन्धः –
Tīrtha Prabandha - Pūrva Prabandha 2002

(46) **Sangraha Ramayanam** – (Tamil)
(Bala & Ayodhya Khandas) 2002

(47) हरिकथामृतसार – व्याप्ति-भोजन-सन्धी –
Harikathāmṛta Sāra - Vyāpti & Bhojana-Sandhīs 2002

(48) तीर्थप्रबन्धः – दक्षिणप्रबन्धः –
Tīrtha Prabandha - Dakshiṇa Prabandha 2002

(49) विभूतितत्त्व – Vibhūti Tattwa – Bhagavad-Gītā 10th
Adhyāya, Bhāgavata - 11th Skandha - 16th Adhyāya,
Vāyu Purāṇa - Māgha Māsa Māhātmya 1st Adhyāya,
and Harikathāmṛta Sāra - Vibhūti Sandhi 2002

(50) सुधासंग्रहः – In Sanskrit by Tāmraparṇī
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T. S. Rāghavendran for the first Adhikaraṇa
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(51) हरिकथामृतसार – पंचमहायज्ञसन्धिः तथा पंचतन्मात्रसन्धिः –
Pañcha Mahāyajña Sandhi & Pañcha Tanmātra Sandhī 2002

(52) तात्पर्यचन्द्रिकायाः असदृशमहिमा –
Unparallel Mahimās of Tātparya Chandrikā 2002

(53) श्री मन्त्रालयमहाप्रभोः त्रीणि रत्नानि –
प्रातःसङ्कल्पगद्यम्, रामचारित्रमञ्जरी, कृष्णचारित्रमञ्जरी
Three Ratnās of Mantrālaya Mahāprabhu
Prātaḥ Saṅkalpa Gadyam, Rāma Chārirta Mañjarī,
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(54) श्री व्यासकरावलंबनस्तोत्रम् –
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(55) श्रीरंगमाहात्म्यम् – Śrī Raṅga Māhātmyam 2002

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Mahābhārata Tātparya Nirṇya - Chapter 21 2002

(57) संग्रहरामायणम् – सुन्दरकाण्डः –
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(60) मणिमंजरी – (प्रथमभागः) भगवद्गीतायां नवरत्नानि च
Maṇimañjarī (Part I) & Nine Gems in Bhagavad Gītā 2002

(61) **Saṅgraha Rāmāyaṇa** - (Araṇya Kāṇḍa, Kishkindhā Kāṇḍa,
and Sundara Kāṇḍa – in Tamil) 2002

(62) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २६,
हरिकथामृतसार - मातृकासन्धिः च –
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(63) अपूर्व-असाधारण-अणुद्वयम् –
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(64) ब्रह्मसूत्रभाष्ये साधनाध्याये भक्तिपादः –
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(65) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - IV (306 to 400 names) 2002

(66) ब्रह्मसूत्रभाष्ये साधनाध्याये अपरोक्षज्ञानपादः – Brahmasūtra
Bhāshya - Sādhanādhyāya - Aparoksha Jñāna Pāda 2003

(67) ब्रह्मसूत्रभाष्ये साधनाध्याये उपासनापादः –
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(68) ब्रह्मसूत्रभाष्ये साधनाध्याये वैराग्यपादः –
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(69) ब्रह्मसूत्रभाष्ये अविरोधाध्याये युक्तिपादः –
Brahmasūtra Bhāshya - Avirodhādhyāya Yukti Pāda 2003

(70) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - V (401 to 502 names) 2003

(71) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - VI (503 to 608 names) 2003

(72) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः ४ तः ७ –
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(73) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः ८ तथा ९ –
Mahābhārata Tātparya Nirṇya - Chapter 8 & 9 2003

(74) श्री विष्णुतीर्थ महाप्रभोः कृतयः –
Works of Śrī Viṣṇutīrtha Mahāprabhu 2003

(75) महालक्ष्म्याः महिमा –
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(76) **Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha**
Part - VII (609 to 701 names) 2003

(77) श्री विजयीन्द्रमहाप्रभोः चरित्रं कृतयश्च –
Life and works of Śrī Vijayīndra Mahāprabhu 2003

(78) रुक्मिणी कल्याणम् –
Rukminī Kalyāṇam 2003

(79) हरिकथामृतसार – कल्पसाधनसन्धिः –
Harikathāmṛta Sāra - Kalpasādhana Sandhi 2003

(80) युक्तिमल्लिका – गुणसौरभम् – १ (श्लोकाः १ – १३१) 2003
Yuktimallikā — Guṇasaurabham Part - I (Śloka 1 to 131)

(81) हरिकथामृतसार – भक्तापराधसहिष्णुसन्धिः –
Harikathāmṛta Sāra - Bhaktāparādha Sahiṣṇu Sandhi 2003

(82) मन्दहास-हसन-तात्पर्यसंग्रहः, वनभोजनमाहात्म्यं च –
Significance of Smile and Laughter and
Vanabhojana Māhātmyam 2003

(83) द्वादशस्तोत्रम् (स्तोत्रचूडामणिमाला) प्रथमोऽध्यायः –
Dwādaśa Stotram — First Adhyāya 2004

(84) ब्रह्मसूत्रभाष्ये अविरोधाध्याये समयपादः –
Brahmasūtra Bhāshya -
Avirodhādhyāya Samaya Pāda 2004

(85) सदाचारस्मृतिः – Sadāchāra Smṛti 2004

(86) विष्णुसहस्रनामभाष्यसंग्रहार्थः —
अष्टमः भागः (७०२ तः ८०१ नामानि)
Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - VIII (702 to 801 names) &
हरिकथामृतसार – नामस्मरणसन्धिः –
Harikathāmṛta Sāra - Nāmasmaraṇa Sandhi 2004

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(87) आथर्वणोपनिषद् - (मुंडकोपनिषद्) (सर्ववेदसारः)
ĀTHARVAṆA UPANISHAD
(Muṇḍaka Upanishad) (Quint Essence of Vedas) 2004

(88) विष्णुसहस्रनामभाष्यसंग्रहार्थः —
नवमः भागः (८०२ तः ९०८ नामानि)
Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - IX (802 to 908 names) &
हरिकथामृतसार - बिंबापरोक्षसन्धिः -
Harikathāmṛta Sāra - Bimba Aparoksha Sandhi 2004

(89) ब्रह्मसूत्रभाष्ये अविरोधाध्याये परस्परश्रुत्यविरोधपादः -
Brahmasūtra Bhāshya - Avirodhādhyāya
Paraspara Śrutyavirodha Pāda 2004

(90) ब्रह्मसूत्रभाष्ये अविरोधाध्याये न्यायोपेतश्रुत्यविरोधपादः -
Brahmasūtra Bhāshya - Avirodhādhyāya
Nyāyopeta Śrutyavirodha Pāda 2004

(91) सरसभारतीविलासः - प्रथमो भागः -
Sarasa Bhāratī Vilāsa – Part - I 2004

(92) सरसभारतीविलासः - द्वितीयो भागः -
Sarasa Bhāratī Vilāsa – Part - II 2004

(93) सरसभारतीविलासः - तृतीयो भागः -
Sarasa Bhāratī Vilāsa – Part - III 2004

(94) मध्वविजयः - सर्गाः १ तथा २ -
Madhva Vijaya – Sargas I & II 2004

(95) मध्वविजयः - सर्गः १५ -
Madhva Vijaya – Sarga XV 2004

(96) भज मध्वेशम् - Bhaja Madhveśam
(Worship the Lord of Śrī Madhva) 2004

(97) ब्रह्मसूत्रभाष्ये समन्वयाध्याये द्वितीयपादः -
Brahmasūtra Bhāshya - Samanvayādhyāya II Pāda 2004

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(98) ब्रह्मसूत्रभाष्ये समन्वयाध्याये तृतीयपादः –
Brahmasūtra Bhāshya - Samanvayādhyāya III Pāda 2004

(99) जयतीर्थविजयः — छलारी संकर्षणाचार्यप्रणीतः
Jayatīrtha Vijaya — By Chalārī Saṅkarshaṇāchārya 2004

(100) सत्तत्त्वरत्नमाला — प्रथमो भागः
Sattatva Ratnamālā — Part I 2004

(101) मध्वविजयः – सर्गाः ३ तथा ४ –
Madhva Vijaya – Sargas III & IV 2004

(102) **101 Gems of Śrī T. S. Rāghavendran** 2004

(103) मध्वविजयः – सप्तमः सर्गः –
Madhva Vijaya – Sarga VII 2005

(104) अनंतव्रत कथा महिमा –
Ananta Vrata Kathā Mahimā
(as per Bhavishyottara Purā ṇa) 2005

(105) मध्वविजयः – अष्टमः सर्गः –
Madhva Vijaya – Sarga VIII – ślokas 54 2005

(106) हरिकथामृतसारः –
जीवप्रकरणसन्धिः, सर्वप्रतीकसन्धिः तथा ध्यानप्रक्रियासन्धिः –
Harikathāmṛta Sāra – Jīvaprakaraṇa Sandhi,
Sarvapratīka Sandhi & Dhyānaprakriyā Sandhi 2005

(107) मध्वविजयः – नवमः सर्गः –
Madhva Vijaya–Sarga IX – ślokas 55 2005

(108) मध्वविजयः – दशमः सर्गः –
Madhva Vijaya–Sarga X – ślokas 56 2005

(109) द्वादशस्तोत्रम् – अष्टमोऽध्यायः,
अजामिल-उपाख्यानसहितः –
Dwādaśa Stotram – 8th Adhyāya
along with Ajāmila Upākhyāna 2005

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(110) विष्णुसहस्रनामभाष्यसंग्रहार्थः –
दशमः भागः (९०९तः १००० नामानि)
Śrī Viṣṇu Sahasranāma Bhāṣya Sa ṅgrahārtha
Part - X (909 to 1000 names) &
हरिकथामृतसार – पितृगणसन्धिः –
Harikathāmṛta Sāra - Pitṛgaṇa Sandhi 2005

(111) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः १ –
Mahābhārata Tātparya Nirṇya - Chapter 1 2005

(112) ऐतरेयोपनिषद् – भागः १ – (2-1-1 to 2-3-8)
Aitareya Upanishad - Part - I 2005

(113) मध्वविजयः – पञ्चमः सर्गः –
Madhva Vijaya–Sarga V – ślokas 52 2005

(114) मध्वविजयः – षष्ठः सर्गः –
Madhva Vijaya–Sarga VI – ślokas 57 2005

(115) मध्वविजयः – षोडशः सर्गः –
Madhva Vijaya–Sarga XVI – ślokas 58 2005

(116) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः २ –
Mahābhārata Tātparya Nirṇya - Chapter II 2005

(117) श्रीमन्महाभारततात्पर्यनिर्णयः – अध्यायः ३ –
नारायणसूक्तम्, मन्युसूक्तम् तथा बळित्थासूक्तसहितः
Mahābhārata Tātparya Nirṇya - Chapter III along with
Nārāyaṇa Sūkta, Manyu Sūkta and Balitthā Sūktas 2005

(118) महाभारतार्थनिर्णयाय मध्वाचार्यस्य महदुपकारः
Massive Help by Madhvāchārya
to understand Mahābhārata 2005

(119) गीताभाष्यम् (प्रमेयदीपिकासहितम्)
Gītābhāshyam (Prameyadīpikā referred)
Part I – Adhyayas 1 & 2 2005

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(120) मोक्षसाधनमार्गे चत्वारि रत्नानि
Four Ratnas in the Sādhana Mārga for Moksha. 2005

(121) पुरञ्जनोपाख्यानम् तथा यतिप्रणवकल्पः
Purañjanopākhyāna & Yatipraṇavakalpa. 2005

(122) काठकोपनिषद्
Kāṭhaka Upanishad 2005

(123) भविष्योत्तरपुराणे वेङ्कटेशमाहात्म्यम्
Bhavishyat Purāṇa –
Śrī Veṅkaṭeśwara Māhātmya. Part I. 2006

(124) हरिकथामृतसारः – श्वाससन्धिः, अणुतारतम्यसन्धिः,
तथा दत्तस्वातन्त्र्यसन्धिः
Harikathāmṛta Sāra – Śwāsa Sandhi,
Aṇutāratamya Sandhi, & Dattaswātantrya Sandhi. 2006

(125) श्रीमद्भागवत-हरिकथामृतसारग्रन्थयोः असाधारणगाम्भीर्यम्
Profound depth of extra-ordinary nature of
Śrīmad Bhāgavatam & Harikathāmṛtasāra. 2006

(126) श्रीमद्भगवद्गीता – पुराणपुरुषोत्तमयोगः – पञ्चदशोऽध्यायः
HEART OF BHAGAVAT GĪTĀ
Purāṇa-Purushottama-Yoga – Fifteenth Adhyāya 2006

(127) श्री श्री १००८ श्री सुधीनिधितीर्थश्रीपादाः
Excellent Etirāj of Erode
Śrī Śrī 1008 Śrī Sudhīnidhī Tīrtha Mahārāj 2006

(128) Brahmasūtra Bhāshya – Phalādhyāya – Utkrānti Pāda
with HARIKATHĀMṚTASĀRA –
Ārohaṇa Tāratamya Sandhi & Naivedya Sandhi 2006

(129) अभिजात अभिनवमहाप्रभुः
श्री श्री १००८ श्री सत्याभिनवतीर्थश्रीपादाः
Noble Navaratna of Nāchiyārkoil
Śrī Śrī 1008 Śrī Satyābhinava Tīrtha Mahāprabhu 2006

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(130) वायुपुराणे माघमासमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part I 2006

(131) वायुपुराणे माघमासमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part II 2006

(132) वायुपुराणे माघमासमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part III 2006

(133) वायुपुराणे माघमासमाहात्म्यम्
Māgha Māsa Māhātmya - in Vāyu Purāṇam Part IV With
Harikathāmṛta Sāra – Karmavimovhana Sandhi 2006

(134) सर्वसमर्पणगद्यम् तथा हरिकथामृतसारः – अवरोहण-
अनुक्रमणिकासन्धिः, दैत्यतारतम्यसन्धिः, तथा फलस्तुतिसन्धिः
Sarva Samarpaṇa Gadyam &
Harikathāmṛta Sāra – Avarohaṇānukramaṇikā Sandhi,
Daityatāratamya Sandhi & Phalastuti Sandhi 2006

(135) हरिकथामृतसारः – क्रीडाविलाससन्धिः तथा बृहत्तारतम्यसन्धिः
Harikathāmṛta Sāra – Krīḍāvilāsa Sandhi &
Bṛhat Tāratamya Sandhi 2006

(136) हरिकथामृतसारः – नाडीप्रकरणसन्धिः तथा गुणतारतम्यसन्धिः
Harikathāmṛta Sāra – Nāḍi-Prakaraṇa Sandhi &
Guṇa Tāratamya Sandhi 2007

(137) Dwaita Vijaya Dundubhi - Greatness of Śrī Śrī 1008
Śrī Satyadhyāna Tīrtha Mahāprabhu &
Brahmasūtra Bhāshya – Phalādhyāya – Bhoga Pāda 2007

(138) श्रीमन्महाभारतम् – आश्वमेधिक पर्व – भाग १
Śrīman Mahābhāratam
Āśwamedhika Parva – Part - I 2007

(139) तमिल्राज्ये नववृन्दावनम्, मत्स्यावतारचरित्रं च
Navavṛndāvana of Tamilnāḍu (Erode) &
Matsya Avatāra Mahimā 2007

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(140) ब्रह्मसूत्रभाष्ये फलाध्याये कर्मक्षयपादः
Brahmasūtra Bhāshya – Phalādhyāya –
Karmakshaya Pāda togather with
Mukunda's Special Devotee Muchukunda 2007

(141) गीताभाष्यम् (प्रमेयदीपिकासहितम्) भागः २
Gītābhāshyam (Prameyadīpikā referred)
Part II – Adhyayas 3 to 6 2007

(142) गीताभाष्यम् (प्रमेयदीपिकासहितम्) भागः ३
Gītābhāshyam (Prameyadīpikā referred)
Part III – Adhyayas 7 to 12 2007

(143) रुक्मिणीशविजयः – भाग १ – सर्ग १
Rukmiṇīśa Vijaya Part I – Sarga I 2007

(144) मणूरुमहाक्षेत्रस्य महानुभावाः
Magnificent Mahāns of Mannur 2007

(145) श्रीमन्महाभारतम् – आश्रमवासिक पर्व – भागः १
Śrīman Mahābhāratam
Āśramavāsika Parva – Part I 2007

(146) श्रीमन्महाभारतम् – आश्रमवासिक पर्व – भागः २
Śrīman Mahābhāratam
Āśramavāsika Parva – Part II 2007

(147) श्रीमन्महाभारतम् –
मौसलपर्व, महाप्रस्थानिकपर्व तथा स्वर्गारोहणपर्व
Śrīman Mahābhāratam – Mousala Parva,
Mahāprasthanika Parva & Swargārohaṇa Parva 2007

This is a very wonderful, peculiar, special, extraordinary and **unique feature in the world which may not have another second case like this where the author Śrī T. S. Rāghavendran, himself has contributed almost substantial amount to cover the entire cost and provided finance for printing, publication etc.**

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I pray on behalf of myself and on behalf of SMSO Sabhā and on behalf of all devotees, that Śrī T. S. Rāghavendran should be blessed with longlife, happiness, peace and prosperity for him and all the members of the family by the Grace of Lord Śrī Veṅkaṭeśwara and to do sevā like this for many many years to come.

Śrī Dhananjaya Warkhedkar of Sudhā Mudraṇa has to be thanked profusely for his dedicated hard work and for having completed this work in record time as well as for the elegant and neat printing.

May Lord Śrī Hari-Vāyugalu bless us to render more and more humble dedicated service to the cause of the great Dwaita Vedānta which is the only Truth based on the Apourusheya Vedas and supported by all Sadāgamas.

Tiruppur
16.11.2007, Friday
Sarvajit Saṁvatsara
Kārtika Śukla Shashṭī
Holy Ārādhanā of Śrī Śrī 1008
Śrī Vedeśa Tīrtha Mahān
Maṇṇūr.

R. Ananthan, B.Sc., FCA
Chartered Accountant
Hon. Secretary
S.M.S.O. Sabha
Tiruchanur.

* * *

विदोषभाश्चिन्तितसन्मनोरथ-
प्रदः सुधीमण्डनमण्डनायितः ।
सदा ममाज्ञानतमोविनाशकः
श्रुतीश चिन्तामणिरस्तु भूतिदः ॥

* * *

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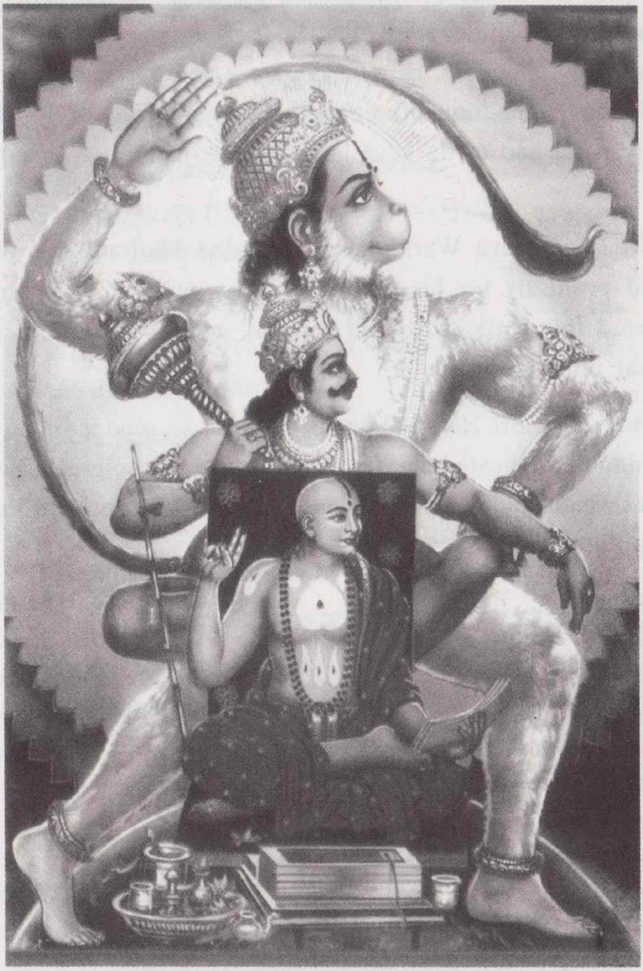

प्रथमो हनुमन्नाम द्वितीयो भीम एव च।
पूर्णप्रज्ञस्तृतीयस्तु भगवत्कार्यसाधकः ॥

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Introduction in brief by the humble AUTHOR

By the Extraordinary Grace of Śrī Hari-Vāyugalu and by the grace of my Guru, Tapasvi and Vairāgya Mūrty and Great Jñānī and Head of Śrī Uttarādi Muṭṭ, Śrī Śrī 1008 Śrī Satyātma Tīrtha Śrīpādaṅgaḷavaru and by the special blessings of my father, mentor, Guru, Tāmraparṇi, Śrī D. V. Subbāchār, B.A. F.C.A., Chartered Accountant, Coimbatore, this very humble author was able to submit so far 147 books before the truth-seekers of the world as listed in the Publisher's note.

The present 148th Publication relates to Rukmiṇīśa Vijaya by Śrī Vādirāja Mahāprabhu – Part II consisting of Second Sarga running for 68 verses.

Your humble author has given meaning and special notes and also from the commentary on the work highlighting the vast knowledge of the Great Mahān Śrī Śrī Vādirāja Mahāprabhu who wrote that classical work.

This humble author submits that the present humble book under the lotus pādas of Śrī Śani Bhagawān, Kuchanur – Theni District, Tamilnadu.

Your humble author is indebted to ISKCON for the pictures published.

This humble author has no capacity or status to submit this humble work directly under the lotus pādas of Śrī Śani Bhagawān but submit the same through his Guru, Father, and Mentor Tāmraparṇī Śrī D. V. Subbāchār, with the following prayer at his feet.

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॥ श्री ॥

दशरथकृतं पद्मपुराणान्तर्गतं

शनिस्तोत्रम्

Śani Stotram

By Daśaratha as found in Padma Purāṇa

नारद उवाच—

Nārada said :

शनिपीडा कथं याति तन्मे वद सुरोत्तम।
त्वन्मुखाच्छ्रूयते यद्वै तेन जन्तुः प्रमुच्यते ॥ १ ॥

The trouble for Śani how to get over. Please tell me about that, Oh ! Uttama of devatās. By hearing from your mouth, the creature would be released from all troubles.

महादेव उवाच—

Mahādeva said :

देवर्षे शृणु वृत्तान्तं येन मुच्येत बन्धनात्।
ग्रहाणां ग्रहराजोऽयं सौरः सर्वमहेश्वरः ॥ २ ॥

अयं तु देवो विख्यातः कालरूपी महाग्रहः।
जटिलो वज्ररोमा च दानवानां भयङ्करः ॥ ३ ॥

तस्याख्यानं च लोकेऽस्मिन् प्रथितं नास्ति तौ प्रभो।
मया गुप्तं विशेषेण नोक्तं हि कस्यचित् कदा ॥ ४ ॥

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रघुवंशोऽतिविख्यातो राजा दशरथः पुरा।
चक्रवर्ती महावीरः सप्तद्वीपाधिपोऽभवत् ॥ ५॥

कृत्तिकान्ते शनि ज्ञात्वा दैवज्ञैर्ज्ञापितो हि सः।
रोहिणी भेदयित्वा च शनिर्यास्यति साम्प्रतम् ॥ ६॥

शाकटं भेदमत्युग्रं सुरासुरभयङ्करम्।
द्वादशाब्दं तु दुर्भिक्षं भविष्यति सुदारुणम् ॥ ७॥

एतच्छ्रुत्वा ततो वाक्यं मन्त्रिभिः सह पार्थिवः।
मन्त्रयामास किमिदं भयङ्करमुपस्थितम् ॥ ८॥

आकुलं च जगद्दृष्ट्वा पौरजानपदादिकम्।
ब्रुवन्ति सर्वतो लोकाः क्षय एव समागतः ॥ ९॥

देशाः सनगरा ग्रामा भयभीताः समन्ततः।
पप्रच्छ प्रयतो राजा वसिष्ठप्रमुखान् द्विजान् ॥ १०॥

सविधानं किमत्रास्ति ब्रूत मा हि द्विजोत्तमाः ॥ ११॥

वसिष्ठ उवाच—

Sage Vaishṭha said :

प्राजापत्यमृक्षमिदं तस्मिन् भिन्ने कुतः प्रजाः।
अयं योगो ह्यसाध्यस्तु ब्रह्मशक्रादिभिस्तथा ॥ १२॥

इति सञ्चिन्त्य मनसा साहसं परमं महत्।
समादाय धनुर्दिव्यं दिव्यायुधसमन्वितम् ॥ १३॥

रथमारुह्य वेगेन गतो नक्षत्रमण्डलम्।
सपादं योजनलक्षं सूर्यस्योपरिसंस्थितम् ॥ १४॥

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रोहिणीपृष्ठमास्थाय राजा दशरथः पुरा।
रथे तु काञ्चने दिव्ये मणिरत्नविभूषिते ॥ १५॥

हंसवर्णहयैर्युक्ते महाकेतुसमुच्छ्रये।
दीप्यमानो महारत्नैः किरीटमुकुटोज्ज्वलः ॥ १६॥

बभ्राज स तदाऽऽकाशे द्वितीय इव भास्करः।
आकर्णपूर्णचापे तु संहारास्त्रं न्ययोजयत् ॥ १७॥

संहारास्त्रं शनिर्दृष्ट्वा सुरासुरभयङ्करम्।
हसित्वा तद्भयात् सौरिरिदं वचनमब्रवीत् ॥ १८॥

शनिरुवाच—

पौरुषं तव राजेन्द्र परं रिपुभयङ्करम्।
देवासुरमनुष्याश्च सिद्धविद्याधरोरगाः॥ १९॥

तुष्टोऽहं तव राजेन्द्र तपसा पौरुषेण च।
वरं ब्रूहि प्रदास्यामि मनसा यत्किमिच्छसि ॥ २०॥

दशरथ उवाच—

रोहिणीं भेदयित्वा तु न गन्तव्यं कदाचन।
सरितः सागरा यावत् यावत् चन्द्रार्कमेदिनी ॥ २१॥

याचितं तु मया सौरे नान्यमिच्छामि ते वरम्।
एवमस्तु शनिः प्राह वरं दत्वा तु शाश्वतम् ॥ २२॥

पुनरेवाब्रवीत्तुष्टो वरं वरय सुव्रत।
प्रार्थयामास हृष्टात्मा वरमन्यं शनेस्तदा ॥ २३॥

न भेत्तव्यं हि शकटं त्वया भास्करनन्दन।
द्वादशाब्दं तु दुर्भिक्षं न कर्तव्यं कदाचन ॥ २४॥

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शनिरुवाच—

द्वादशाब्दं तु दुर्भिक्षं न कदाचित् भविष्यति ।
कीर्तिरेषा त्वदीया च त्रैलोक्ये विचरिष्यति ॥ २५ ॥

वरद्वयं तु संप्राप्य हृष्टरोमा च पार्थिवः ।
रथोपरि धनुर्मुक्त्वा भूत्वा चैव कृताञ्जलिः ॥ २६ ॥

ध्यात्वा सरस्वतीं देवीं गणनाथं विनायकम् ।
राजा दशरथः स्तोत्रं सौरेरिदमथाब्रवीत् ॥ २७ ॥

दशरथ उवाच—

नमः कृष्णाय नीलाय शितिकण्ठनिभाय च ।
नमः कालाग्निरूपाय कृतान्ताय च वै नमः ॥ २८ ॥

नमो निर्मांसदेहाय दीर्घश्मश्रुजटाय च ।
नमो विशालनेत्राय शुष्कोदरभयाकृते ॥ २९ ॥

नमः पुष्कलगात्राय स्थूलरोमाय वै नमः ।
नमो दीर्घाय शुष्काय कालदंष्ट्र नमोऽस्तु ते ॥ ३० ॥

नमस्ते कोटराक्षाय दुर्निरीक्ष्याय वै नमः ।
नमो घोराय रौद्राय भीषणाय कपालिने ॥ ३१ ॥

नमस्ते सर्वभक्षाय वलीमुख नमोऽस्तु ते ।
सूर्यपुत्र नमस्तेऽस्तु भास्करेऽभयदाय च ॥ ३२ ॥

अधोदृष्टे नमस्तेऽस्तु संवर्तक नमोऽस्तु ते ।
नमो मन्दगते तुभ्यं निस्त्रिंशाय नमो नमः ॥ ३३ ॥

तपसा दग्धदेहाय नित्यं योगरताय च ।
नमो नित्यं क्षुधार्ताय अतृप्ताय च वै नमः ॥ ३४ ॥

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ज्ञानचक्षुर्नमस्तेऽस्तु कश्यपात्मजसूनवे।
तुष्टो ददामि वै राज्यं रुष्टो हरसि तत्क्षणात् ॥ ३५॥

देवासुरमनुष्याश्च सिद्धविद्याधरोरगाः।
त्वया विलोकिताः सर्वे नाशं यान्ति समूलतः ॥ ३६॥

प्रसादं कुरु मे देव वरार्होऽहमुपागतः।
एवं स्तुतः तदा सौरिः ग्रहराजो महाबलः ॥ ३७॥

अब्रवीच्च पुनर्वाक्यं हृष्टरोमा तु भास्करिः।
तुष्टोऽहं तव राजेन्द्र स्तवेनानेन सुव्रत।
वरं ब्रूहि प्रदास्यामि स्वेच्छया रघुनन्दन ॥ ३८॥

दशरथ उवाच—

अद्यप्रभृति ते सौरे पीडा कार्या न कस्यचित्।
देवासुरमनुष्याणां पशुपक्षिसरीसृपाम् ॥ ३९॥

शनिरुवाच—

गृह्णन्तीति ग्रहाः सर्वे ग्रहाः पीडाकराः स्मृताः।
अदेयं याचितं राजन् किञ्चिद्युक्तं वदाम्यहम् ॥ ४०॥

त्वया प्रोक्तमिदं स्तोत्रं यः पठिष्यति मानवः।
एककालं द्विकालं वा पीडामुक्तो भवेत् क्षणात् ॥ ४१॥

देवासुरमनुष्याणां सिद्धविद्याधरक्षसम्।
मृत्युं मृत्युगतो दद्यां जन्मन्यन्ते चतुर्थके ॥ ४२॥

यः पुनः श्रद्धया युक्तः शुचिर्भूत्वा समाहितः।
शमीपत्रैः समभ्यर्च्य प्रतिमां लोहजां मम ॥ ४३॥

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माषौदनतिलैर्भिक्षं दद्याल्लोहं च दक्षिणाम् ।
कृष्णां गां वृषभं वापि यो वै दद्यात् द्विजाय ते ॥ ४४ ॥

मद्दिने तु विशेषेण स्तोत्रेणानेन पूजयेत् ।
पूजयित्वा जपेत् स्तोत्रं भूत्वा चैव कृताञ्जलिः ॥ ४५ ॥

तस्य पीडा न चैवाहं करिष्यामि कदाचन ।
गोचरे जन्मलग्ने वा दशास्वन्तर्दशासु च ॥ ४६ ॥

रक्षामि सततं तस्य पीडां चापि गृहस्य च ।
अनेनैव विधानेन पीडामुक्तं जगद् भवेत् ॥ ४७ ॥

एवं युक्त्या मया दत्तो वरस्ते रघुनन्दन ।
वरत्रयं तु सम्प्राप्य राजा दशरथस्तदा ॥ ४८ ॥

मेने कृतार्थमात्मानं नमस्कृत्य शनैश्वरम् ।
शनिना चाभ्यनुज्ञातो रथमारुह्य वेगवान् ॥ ४९ ॥

स्वस्थानं गतवान् राजा प्राप्तश्रेया भवत्तदा ।
इदं प्रातः समुत्थाय शनिवारे स्तवं पठेत् ॥ ५० ॥

पठ्यमानमिदं स्तोत्रं श्रद्धया यः शृणोति च ।
नरः स मुच्यते पापात् स्वर्गलोके महीयते ॥ ५१ ॥

इति पद्मपुराणे दशरथकृतं शनिस्तोत्रं संपूर्णम् ॥

ॐ श्रीकृष्णार्पणमस्तु ॥

* * *

This humble author has no capacity or status to submit this humble work directly under the lotus pādas of Śrī Śani Bhagawān but submit the same through his Guru, Father, and

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Mentor Tāmraparṇī Śrī D. V. Subbāchār, with the following prayer at his feet.

This humble author also prays that all the readers of this book and persons who owns the book shall be bestowed with the Anugraha of Śrī Śani Bhagawan and Śrī Hari-Vāyugalu.

श्रीनारसिंह वरपुत्र सुपुत्ररत्नं
कोयंपुरीवरविभूषणचित्ररत्नम् ।
श्रीमध्वशास्त्रजलधौ सततं निमग्नं
श्रीसुब्बरायकविरत्नवरं श्रयेऽहम् ॥

श्रीमत्समीरमहिमादि सुग्रन्थकर्तः
सत्यप्रमोदगुरुपोषितशिष्यवर्य ।
दुःशास्त्रमत्तगजसिंहसमीरसेविन्
सुब्बार्य तात मम देहि करावलम्बम् ॥

— तां. राघवेन्द्रः

16.11.2007, Friday
Sarvajit Saṁvatsara
Kārtika Śukla Shashṭī
Holy Ārādhanā of Śrī Śrī 1008
Śrī Vedeśa Tīrtha Mahān
Maṇṇūr.

Ever in the humble service
and ever being the humble student
of the unique, great,
Dwaita Vedānta Philosophy.

* * *

विदोषभाश्चिन्तितसन्मनोरथ-
प्रदः सुधीमण्डनमण्डनायितः ।
सदा ममाज्ञानतमोविनाशकः
श्रुतीश चिन्तामणिरस्तु भूतिदः ॥

* * *

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॥ ಶ್ರೀಪತಿರ್ಮಾನದೋ ನಃ ॥

ಶ್ರೀಹರಿಗುರುಭಕ್ತರಾದ ಸಂಸ್ಥಾನದ ವಿಶೇಷಾಭಿಮಾನಿಗಳೂ, ಗುರುಗಳಿಗೆ ಪ್ರೀತ್ಯಾಸ್ಪದರೂ ಆಗಿರುವ ಪಂಡಿತವರ್ಯ ಶ್ರೀ ಟಿ. ಯಸ್. ರಾಘವೇಂದ್ರನ್ ಅವರಿಗೆ ಮಾಡುವ ಸಪ್ರೇಮ ನಾರಾಯಣಸ್ಮರಣೆಗಳು.

ತಾವು ಗುರುಗಳ ಹೆಸರಿನಲ್ಲಿ ಕಳುಹಿಸಿದ ನಾಲ್ಕು ಪುಸ್ತಕಗಳು

1) ಕರ್ಮಕ್ಷಯಪಾದ

2) ಗೀತಾಭಾಷ್ಯ ಭಾಗ 2 ಹಾಗೂ 3

3) ರುಕ್ಮಿಣೀಶ ವಿಜಯ ಭಾಗ 1

ಸಂಸ್ಥಾನವನ್ನು ಸೇರಿವೆ. ಮೊದಲಿನಿಂದಲೂ ತಾವು ಸಂಸ್ಥಾನದ ಮೇಲೆ ಅಪಾರ ಅಭಿಮಾನ ಉಳ್ಳವರೆಂದೂ, ಮುದ್ರಿತವಾದಾಗಲೆಲ್ಲಾ ಪುಸ್ತಕಗಳನ್ನು ಸಂಸ್ಥಾನಕ್ಕೆ ಪ್ರೀತಿಪೂರ್ವಕವಾಗಿ ಕಳುಹಿಸುತ್ತಿರುವಿರೆಂದು ಗುರುಗಳಿಂದ ನಾವು ಕೇಳಿದ್ದೇವೆ. ಮುಂದೆಯೂ ಈ ಪ್ರೀತಿ, ಅಭಿಮಾನ ಅಭಿವೃದ್ಧಿಯಾಗಲಿ; ತಮ್ಮ ವಿಶಿಷ್ಟ ವಾಙ್ಮಯ ಸೇವೆ ಶ್ರೀಹರಿಗುರುಪ್ರೀತಿಕರವಾಗಿ ಅವಿಚ್ಛಿನ್ನವಾಗಿ ಸಾಗಲಿ ಎಂಬುದಾಗಿ ನಾವು ನಮ್ಮ ಆರಾಧ್ಯ ದೇವರಾದ ಸಮೀರಗುರುರಾಜವಂದಿತ ಶ್ರೀ ಭೂವರಾಹಾಭಿನ್ನ ಶ್ರೀ ಹಯಗ್ರೀವಾತ್ಮಕ ಶ್ರೀವೇದವ್ಯಾಸದೇವರಲ್ಲಿ ಶ್ರೀ ಸಮೀರ ಭಾವಿಸಮೀರರಲ್ಲಿ ಹಾಗೂ ಶ್ರೀ ಭೂತರಾಜರಲ್ಲಿ ವಿಶೇಷವಾಗಿ ಪ್ರಾರ್ಥಿಸುತ್ತೇವೆ.

ಇತ್ಯನೇಕ ನಾರಾಯಣಸ್ಮರಣೆಗಳು.

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Nandagopa and Yaśoda were overwhelmed with joy as though they were in Moksha, by seeing child Śrī Kṛṣṇa, offered various presents, charities etc.

नन्दस्त्वात्मज उत्पन्ने जाताह्लादो महामनाः ।
आहूय विप्रान् वेदज्ञान् स्नातः शुचिरलङ्कृतः ॥ (भागवतम्) ॥

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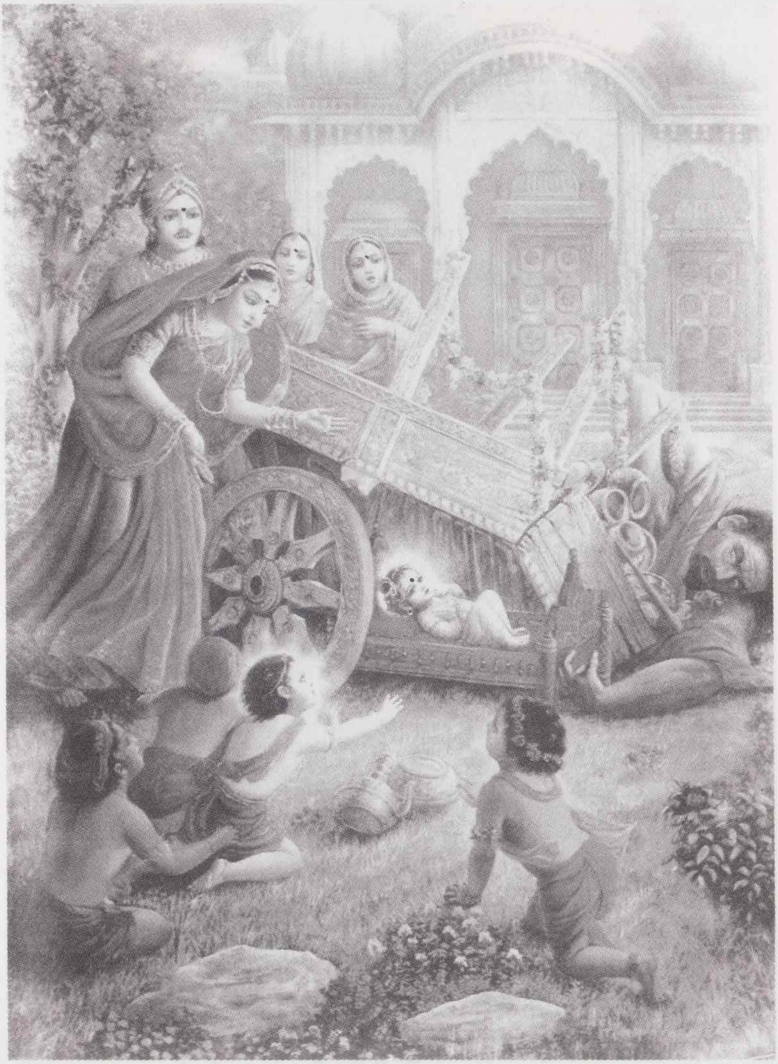

अधः शयानस्य शिशोरनोऽल्पक-
प्रवालमृद्वङ्घ्रिहतं व्यवर्तत ।
विध्वस्तनानारसकुप्यभाजनं
व्यत्यस्तचक्राक्षविभिन्नकूबरम् ॥

Śakaṭāsura was done away by Prabhu Śrī Kṛṣṇa

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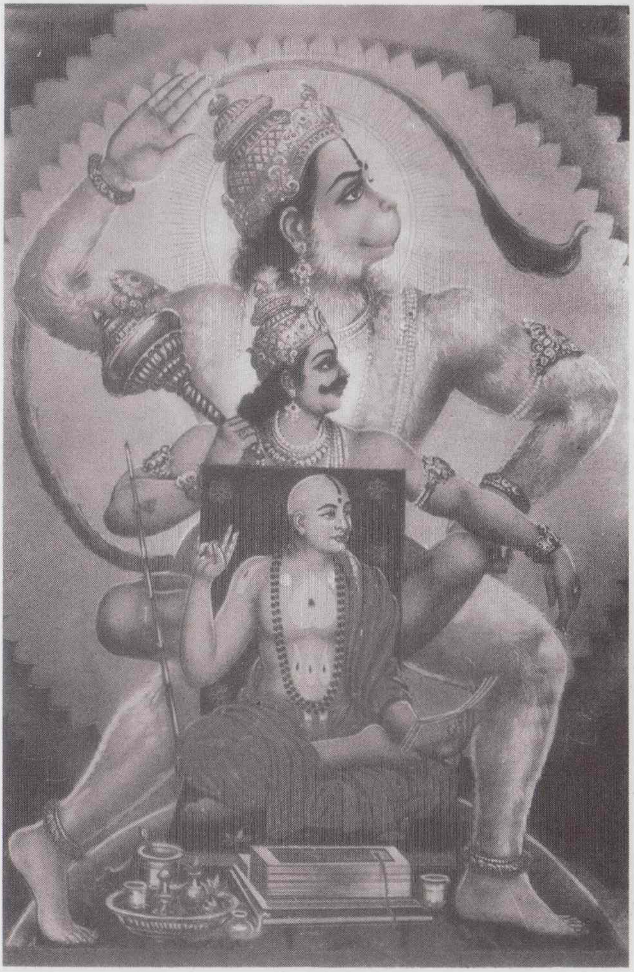

प्रथमो हनुमन्नाम द्वितीयो भीम एव च।
पूर्णप्रज्ञस्तृतीयस्तु भगवत्कार्यसाधकः ॥

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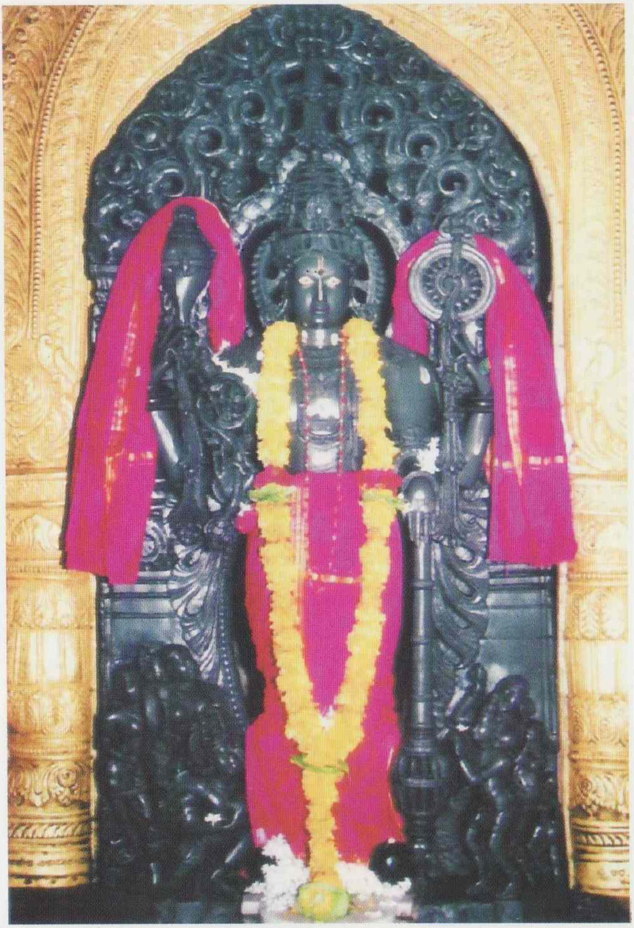

केशव केशव शासक वन्दे पाश धरार्चित शूरवरेश ॥

वेदेश मद्गुरुकरार्चित पादपद्म-
श्रीकेशव ध्रुवविनिर्मितदिव्यमूर्ते।
श्रीभीमरथ्यमलतीरमणूरवासिन्
वासिष्ठ कृष्ण मम देहि करावलंबम् ॥

Devotee Dhruva had Aparoksha Jñānam. God vision by worshipping this Śrī Vāsudeva – Śrī Chennakeśava, and this humble author submits to the devotees to have darśan of this holy vigraha every day, so that, one day by His Grace, We can also have Aparoksha Jñānam.

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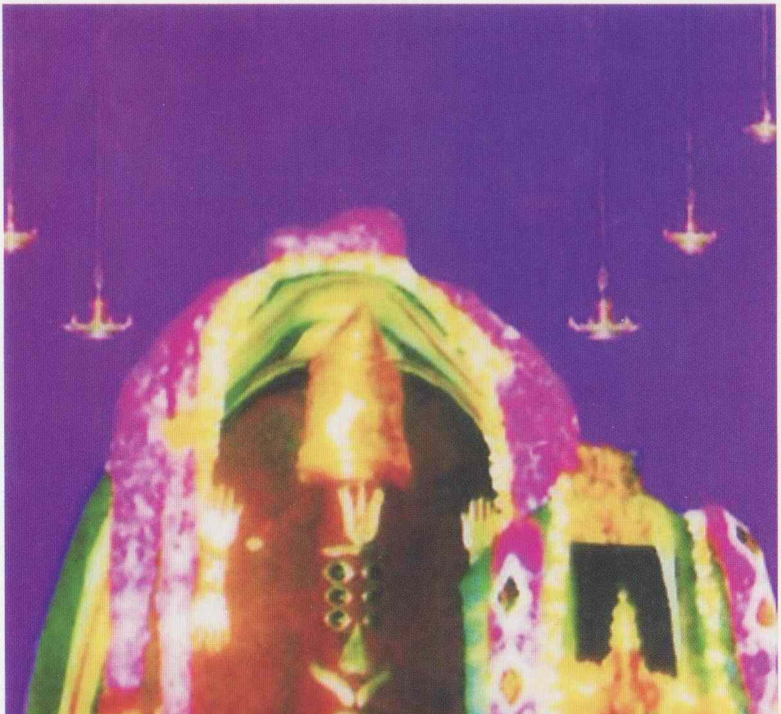

Śrī Śani Bhagawān

Kuchanur – Theni District, Tamilnadu.

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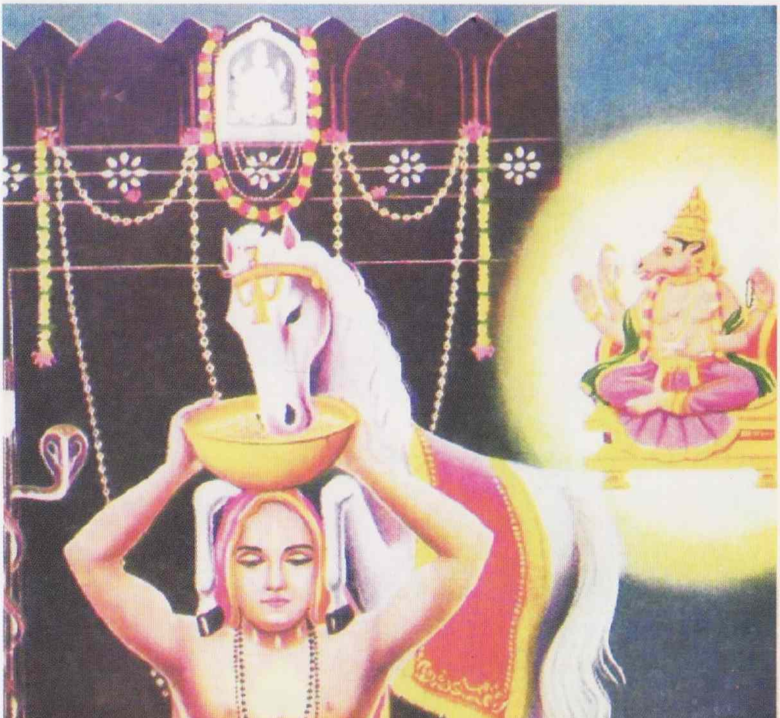

Śrī Śrī 1008 Śrī Vādirāja Mahāprabhu
A unique star in the Vedāntic field.
"Yuktimallikā" is a great and unique work written by him.

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Śrī Śrī 1008 Śrī Satyātma Tīrtha Mahāprabhu profusely did special anugraha to Śrī TSR on 8.4.2000 when 'Pramod Sadan' at Rāmeshwaram (built at cost of 30 lakhs) was opened by his holy hands. Śrī TSR had contributed large physical and financial help to complete the holy venture. Śrī TSR submitted this following śloka in praise of Śrī Swāmīji at his lotus pādas.

सत्यप्रमोदसच्छिष्य - ज्ञानवैराग्यसागरः ।
रघूत्तममुनीन्द्राणां स्वनुगृहीतसेवकः ॥

न्यायसुधा प्रवक्तोऽयं भुव्यद्वितीयकोविदः ।
श्रीसत्यात्मयतिस्तस्य पादपद्मे नमाम्यहम् ॥

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॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

रुक्मिणीशविजयः

Rukmiṇīśa Vijaya

द्वितीयो भागः – Part II

द्वितीयः सर्गः – Second Sarga

श्लोकाः १ तः ६८

Ślokas 1 to 68

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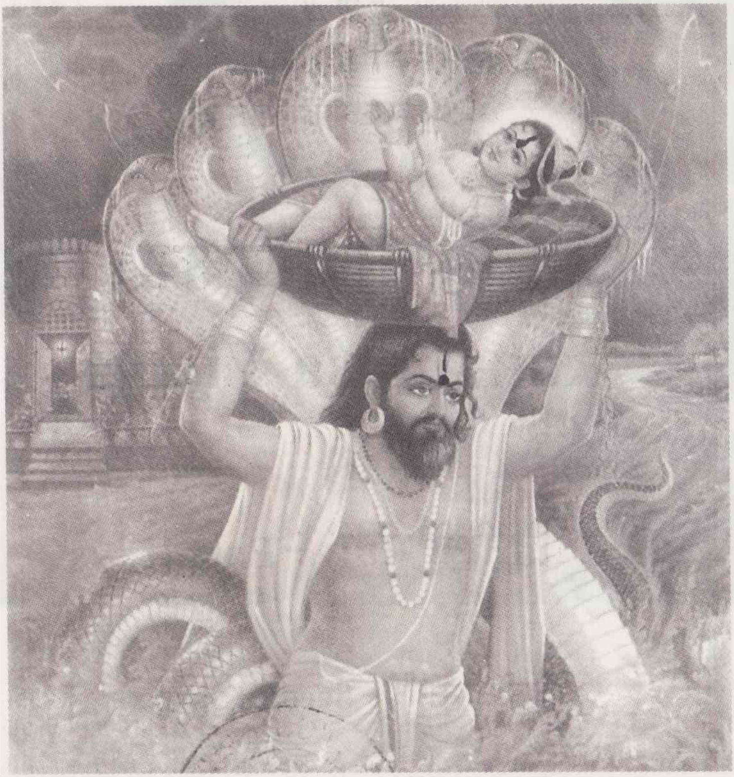

वासुदेव कृष्ण

Mahān Śrī Vāsudeva carrying Paramātmā Śrī Vāsudeva and Śesha pays respect by operating as Umbrella.

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Index (In brief)

Sl. No.	Subject	Śloka No.
(1)	कृष्णस्य गोकुलप्रवेशः (Kṛṣṇa's entry in Gokula)	1
(2)	गृहवीथिकावर्णनम् (Descritption of houses and streets)	2
(3)	स्थलीवर्णनम् (Description of Gokula)	3
(4)	दुर्गायाः मथुरागमनम् – तत्र कारणोत्प्रेक्षा (Durgā Devī reaching Mathurā city and reasons thereon.)	4-5
(5)	वसुदेवनिर्गमः (Return journey of Vasudeva, father of Śrī Kṛṣṇa)	6
(6)	पुनः कारागृहप्रवेशः (Again entry of Vasudeva in the prison)	7
(7)	दुर्गानुग्रहः (Blessings by Durgā Devī)	8
(8)	सूर्योदयवर्णनम् (Description of Sunraise)	9-15
(9)	नन्दगोपसम्भ्रमः (Celebrations by Nandagopa)	16
(10)	तत्कृतदानवैभवम् (Nandagopa's donation thereon)	17

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Sl. No.	Subject	Śloka No.
(11)	गोकुलवर्णनम् (Description of Gokula)	18-21
(12)	पुनः सूर्योदयवर्णनम् (Again description of Sunraise)	22-25
(13)	कृष्णस्य गोपालकवंशजत्वे कारणम् (Reasons for the Avatār of Śrī Kṛṣṇa in the family of cowherd caln).	26
(14)	अजन्मनः जातकर्म (Jātakarma ritual for one who has no birth at all)	27
(15)	कृष्णस्य स्तनपानकर्मवैभवम् (Beauty and wonders of Śrī Kṛṣṇa in drinking milk)	28-32
(16)	पूतनायाः आगमनम् (Arival of Pūtanā to Gokula)	33-35
(17)	पूतनासंहारः (Killing of Pūtanā)	36-39
(18)	पूतना ताटका एव (Pūtanā is only Tātakā earlier)	40
(19)	उर्वश्याः सद्गतिः, न पुनः ताटकायाः (Urvaśi's good destiny, but not again to Tāṭakā)	41
(20)	द्वेषेण न मोक्षः (No Moksha by hatred towards Kṛṣṇa)	42-52

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Sl. No.	Subject	Śloka No.
(21)	जीवद्वयावेशसमर्थनम् (Establishment of two jīvas in one body)	53-58
(22)	'द्वेषान्मोक्षः' इत्यस्य आन्तर्यम (Inner meaning and reason for the statement, "By hatred Moksha is got")	59-60
(23)	श्रीकृष्णस्योपनिष्क्रमणम् (For Śrī Kṛṣṇa auspicious ceremonies were performed)	61-62
(24)	शकटासुरसंहारः (Killing of the asura who came in the guise of a cart)	63-67
(25)	सर्गोपसंहारः (Conclusion of this second sarga).	68

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

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मस्तकं मारुतपतिर्भ्रुवौ भक्तिमहार्णवः ।
नेत्रे दशमतिः पातु कर्णौ ज्ञानिजनप्रियः ॥

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Subject Index of each Śloka

Śloka No.	Subject
(1)	कृष्णस्य गोकुलप्रवेशः = Entry of Bhagawān Śrī Kṛṣṇa in Gokula.
(2)	गृहवीथिकावर्णनम् = description about the beauty of the street proceeding to the house of Nanda gopa.
(3)	स्थलीवर्णनम् = Beauty of Gokula even during night – described.
(4)	दुर्गायाः मथुरागमनम् - तत्र कारणोत्प्रेक्षा = Durgā proceeding to Mathurā from Gokula. Reasons for the same inferred by the author.
(5)	दुर्गायाः मथुरागमनम् - तत्र कारणोत्प्रेक्षा = Durgā being the wife, now to be as His sister, she does not like and so proceeded to Mathurā.
(6)	वसुदेवनिर्गमः = Vasudeva took child Lakshmī and proceeded back to Mathurā.
(7)	पुनः कारागृहप्रवेशः = Again Vasudeva entering the prison at Mathurā with the female child.
(8)	दुर्गानुग्रहः = Anugraha by Durgā Devī by flying from the hands of Kaṁsa and informing about the birth of his enemy.
(9)	सूर्योदयवर्णनम् = descritption about the Sun-raise at Mathurā.
(10)	सूर्योदयवर्णनम् = Sūrya raised in the Eastern horizon like Lotus flower with thousands of rays.

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Śloka No.	Subject
(11)	सूर्योदयवर्णनम् = when Sun rose, the Lotus flowers sprut out splendidly.
(12)	सूर्योदयवर्णनम् = Birds sang with splendid voice sitting on the trees, when the Sun rose up in the sky.
(13)	सूर्योदयवर्णनम् = Gopi women with bright and slender waists were seen at that time.
(14)	सूर्योदयवर्णनम् = Gopikā women with all beauty and decoration appeared on the streets.
(15)	सूर्योदयवर्णनम् = The Sun had plenty of Goldern rays Like that the folden pādas of the cows gifted to brāhmins by Nandagopa also were glittering.
(16)	नन्दगोपसम्भ्रमः = Nandagopa gave in charity many cows to Brāhmins.
(17)	तत्कृतदानवैभवम् = Nandagopa gave plenty of charities to resist the feeling of Brāhmins when Śrī Kṛṣṇa was treated as his son.
(18)	गोकुलवर्णनम् = Gokula's description of beauty of festoons.
(19)	गोकुलवर्णनम् = The cowherds further decorated their houses that Śrī Kṛṣṇa was going to enter them.
(20)	गोकुलवर्णनम् = Gopālakas decorated the cows, calves etc. with oil mixed with turmeric etc.

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Śloka No.	Subject
(21)	गोकुलवर्णनम् = Groups of boys came and sported with curds, ghee, milk and balls of butter.
(22)	पुनः सूर्योदयवर्णनम् = Again the description of Sun-rise is made.
(23)	पुनः सूर्योदयवर्णनम् = Sun got up in the middle of the sky — Viṣṇupāda by step by step.
(24)	पुनः सूर्योदयवर्णनम् = Sun got angry because Śrī Kṛṣṇa did not take Avatāra in his Vamśa, as done Śrī Rāmachandra earlier.
(25)	पुनः सूर्योदयवर्णनम् = Sūrya was hot but there was shade by his wife Chāyā Devī.
(26)	कृष्णस्य गोपालवंशजत्वे कारणम् = Reasons for Śrī Kṛṣṇa taking birth in the Vamśa of Gopālakas.
(27)	अजन्मनः जातकर्म = Jāta-Karma and other rituals were performed to Śrī Kṛṣṇa who has really no births at all.
(28)	कृष्णस्य स्तनपानकर्मवैभवम् = Śrī Kṛṣṇa's mahimā in sucking milk so as not to waste such mother's milk.
(29)	कृष्णस्य स्तनपानकर्मवैभवम् = Śrī Kṛṣṇa has no precedent in respect of sucking mother's milk.
(30)	कृष्णस्य स्तनपानकर्मवैभवम् = Śrī Kṛṣṇa wished to fill all virtues to Yaśodā and so only He sucked the milk.
(31)	कृष्णस्य स्तनपानकर्मवैभवम् = Śrī Kṛṣṇa assured Mukti to the mother Yaśodā for having given milk to Him.

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Śloka No.	Subject

(32) कृष्णस्य स्तनपानकर्मवैभवम् = Again and again Yaśodā was giving milk without understanding that Śrī Kṛṣṇa is a Pūrṇa Vastu in all respects.

(33) पूतनायाः आगमनम् = Arrival of Rākshasi Pūtanaā.

(34) पूतनायाः आगमनम् = Pūtanā came with all beauty and decorations on her body to attract all.

(35) पूतनासंहारः = Killing of rākshasi Pūtanā.

(36) पूतनासंहारः = Pūtanā was step mother for Kaṁsa and she was killed by Krsna.

(37) पूतनासंहारः = Pūtanā in turn received poison from Kṛṣṇa and died.

(38) पूतनासंहारः = Śrī Kṛṣṇa sucked milk so, from the Devil.

(39) पूतनासंहारः = Pūtanā went to Pātāḷa Loka fearing that Śrī Kṛṣṇa may create fear to the snakes there with poison.

(40) पूतना ताटका एव = Pūtanā rākshasi was Tāṭaka only of Rāmāyaṇa.

(41) उर्वश्याः सद्गतिः न पुनः ताटकायाः (पूतनायाः) = Good destiny was granted to the divine damsel Ūrvaśi only, **but never to the rākshasi Pūtanā.**

(42) द्वेषेण न मोक्षः = By hatred towards Bhagawān Śrī Viṣṇu, no release can be there.

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Śloka No.	Subject
(43)	द्वेषेण न मोक्षः = Why Śukāchārya did not tell that Keśi, Arishṭa etc. also attained Moksha, in case, hatred can also bring Moksha.
(44)	द्वेषेण न मोक्षः = Śrī Kṛṣṇa killed the dirty elephant Kuvalayāpīḍa to show that hatred cannot be the cause for Moksha.
(45)	द्वेषेण न मोक्षः = When tiger catches a cow for eating, by kissing the cow, will there be any happiness to the cow ?
(46)	द्वेषेण न मोक्षः = Mere touch and telling the names cannot be the reason for Moksha.
(47)	द्वेषेण न मोक्षः = Great jñānins have declared that hatred towards Bhagawān can never be a way to Moksha.
(48)	द्वेषेण न मोक्षः = Adwaita and Tārkikas have accepted that Moksha is through jñānam – but not by hatred.
(49)	द्वेषेण न मोक्षः = Śrī Bādarāyaṇa has also condemned the view that hatred is the cause for Moksha.
(50)	द्वेषेण न मोक्षः = Bhāgavatam and Mahābhāratam also declare that hatred towards Śrī Viṣṇu is not the cause for Moksha.
(51)	द्वेषेण न मोक्षः = Even hearing the words of hatred towards Śrī Viṣṇu would land the hearer into the hell.

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Śloka No.	Subject

(52) द्वेषेण न मोक्षः = Kaṁsa had another Uttama Jīva in him and he only got release to Moksha but never Kaṁsa due to hatred.

(53) जीवद्वयावेशसमर्थनम् = Establishment of two jīvas dwelling in the same one body.

(54) जीवद्वयावेशसमर्थनम् = Arjuna and Indra though at time minght have behaved against Paramātmā, they are not daityas and are very great good souls.

(55) जीवद्वयावेशसमर्थनम् = When Devatās get heavy curse to become daityas, it means only that they should reside in the bodies of daityas.

(56) जीवद्वयावेशसमर्थनम् = Jaya and Vijaya resided in the bodies of Śiśupāla and Dantavakra.

(57) जीवद्वयावेशसमर्थनम् = Proof of two jīvas residing in the same body is established.

(58) जीवद्वयावेशसमर्थनम् = Śrī Hari is an ocean of mercy who protects His devotees and sātwic souls by nature, even though they hate Śrī Hari for sometime.

(59) द्वेषान्मोक्षः इत्यस्य आन्तर्यम् = Paramātmā has no partiality and He gets done for the triple kinds of jīvas as per their respective nature – swabhāva.

(60) द्वेषान्मोक्षः इत्यस्य आन्तर्यम् = The school belonging to Śrīmad Ānanda Tīrtha alone can bestow Moksha but not Adwaita and other schools.

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Śloka No.	Subject
(61)	श्रीकृष्णस्योपनिष्क्रमणम् = Vasudeva did certain auspicious rituals to Śrī Kṛṣṇa, after Pūtanā's killing.
(62)	श्रीकृष्णस्योपनिष्क्रमणम् = Nandagopa with all relatives saw that bath was taken along with Śrī Kṛṣṇa which was the starting point for eliminating all daityas.
(63)	शकटासुरसंहार: = Killing of the asura 'Śakaṭāsura' who came in the form of a wheel and cart.
(64)	शकटासुरसंहार: = Śrī Kṛṣṇa slightly kicked the cart which was smashed into pieces.
(65)	शकटासुरसंहार: = That asura had his original real rūpa as daitya and died.
(66)	शकटासुरसंहार: = That asura had the rūpa of Chakra which was against Asura Kula and so he died, is the view of the author.
(67)	शकटासुरसंहार: = That asura by the kick went up and again full down on the Earth and died.
(68)	सर्गोपसंहार: = Conclusion of the Second Sarga.

Om Śrī Kṛṣṇārpaṇamastu.

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॥ श्रीः ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

रुक्मिणीशविजयः

Rukminīśa Vijaya

द्वितीयः सर्गः – Second Sarga

Ślokas 1 to 68

॥ कृष्णस्य गोकुलप्रवेशः ॥

Kṛṣṇa's entry in Gokula

Śloka 1

ततो यशोदां स्वकुलस्य पुण्य-
लसद्यशोदां हि करिष्यमाणः।
स गोकुलं गोकुलगोपपुञ्ज-
विभूषितं प्राविशदब्जनेत्रः ॥ १ ॥

सः अब्जनेत्रः गोकुलं गोकुलगोपपुञ्जविभूषितं प्राविशत् = That Lotus eyed Śrī Kṛṣṇa entered Gokula which is celebrately decorated by herds of cows, and groups of cowherdsmen.

ततः यशोदां स्वकुलस्य पुण्यलसत् यशोदां हि करिष्यमाणः = Śrī Kṛṣṇa was going to see that Yaśoda / wife of Nandagopa) true to her name, as the giver of merit and lustrous fame to her family". (This she gets by her fondling and nourishing the Lord in Gokula).

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Note :

Śrī Vādirāja Mahān here gives the reasons for the name of Yaśodā.

लसत् प्रकाशमानं यशः कीर्तिश्च पुण्यलसद्यशासी ते ददाति इति पुण्यलसद्यशोदा, ताम् ।

Which Yaśodā is called so, because she will be bringing great reputation and fame to her caln – in Gokula, by nourishing Lord Kṛṣṇa. Since she gives reputation and fame to her family, she is called as "Yaśodā".

यशस् = reputation.

By pleasing the Lord Kṛṣṇa, which Kula will fail to get or acquire reputation. No doubt every Kula will get so.

स्वलालनपोषणादिना करिष्यमाणः सन् ।

Yaśodā by her future maintaining and nourishing Kṛṣṇa, will bring large reputation. Perhaps knowing this earlier, she was named as 'Yaśodā' even earlier.

परमात्मनः प्रीणनेन कस्य कुलस्य पुण्ययश आदिकं न भवेत् इति भावः ।

***

Śloka 2

॥ गृहवीथिकावर्णनम् ॥

Description of houses and steets

विकीर्णपुष्पाम्बुदलम्बिचन्द्र-
महः पताका नरवारिसिक्ता ।

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फणीन्द्रकण्ठोदररत्नकान्ति-
विचित्रिता सा गृहवीथिकाऽऽसीत् ॥ २ ॥

(i) सा गृहवीथिका आसीत् = That street leading to the house of Nandagopa was like this. How was that ?

(ii) विकीर्णपुष्प = It had flowers fallen from the Heavens as rain.

(iii) अम्बुदलम्बिचन्द्रमहःपताका = The street had a flag in the form of ray of moonlight coming down from the sky among the clouds.

(iv) नववारिसिक्ता = The road was drenched with new water showered by the clouds.

(v) फणीन्द्रकण्ठोदररत्नकान्ति = It had the shining and colours like the King of the serpents like its neck, belley and the gems on the hoods.

(Namely it had the colours of black, white and red respectively).

(vi) विचित्रिता = It was decorative and extra ordinary and was beautifully coloured.

Note :

Śrī Vādirāja Mahāprabhu gives a brief description of the road leading to Nandagopa's house, where Lord Śrī Kṛṣṇa would be staying in Gokula.

(i) Already Devatās had made rain of flowers to fall on the road in advance to invite Kṛṣṇa to Gokula as a sort of unique red carpet reception.

(ii) There should be flag for the reception, which is the ray of moon light. Definitely Śrī Kṛṣṇa is the real ray

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of Moon – Chandra Kula, to show that चन्द्रमहः – has come down to have darśan of Him.

(iii) It was drenched with new water, because when Lord Śrī Krsna is entering the road at Gokula leading to the house of Nandagopa, it should be cleaned well, for the Royal Emperor of the Universe to enter.

(iv) It had the three different colours black, white and red and these three are the natural colours and others are only mixed. When Śrī Kṛṣṇa was entering the street, who has natural colour, it had also become so. Śesha came upto the shore and it still contains in another form the sevā to the Lord and so फणीन्द्रकण्ठोदर is mentioned.

Śrī Vādirāja Mahān reminds the sūtra ॐ रूपोपन्यासाच्च ॐ where in the Bhāsya, it is stated :

नारायणस्य चत्वारि रूपाणि शुक्लं रक्तं रौक्मं कृष्णमिति ।

Since the same Nārāyaṇa is now entering the street had the reflection of the three colours white, red and black. (Other than रौक्मं golden colour).

***

Śloka 3

॥ स्थलीवर्णनम् ॥

Description of Gokula and the particular spot

फणावलीतोरणभाग्विमान-
वितानयुक्तोरगराजमौलेः ।

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पतत्पयोबिन्दुसिताक्षता सा
स्थली निशीथेऽपि विभूषितेव ॥ ३ ॥

Here the author describes the natural beauty of that spot in Gokula, where Śrī Kṛṣṇa had entered, by this verse,

सा स्थली निशीथ्रेऽपि विभूषितेन = That spot, though it was midnight still it was fully decorated and had all the beauty in it. How ?

फणावलीतोरण = There were festoons (तोरण) in the or (फणावली) form of the rows of Śesha's hoods.

भाग्विमानवितानयुक्तः = Canopies in the form of aerial divine cars (of the gods in the sky).

उरगराजमौलेः पतत्पयोबिन्दुसिताक्षता = the particles of rice (akshatā) in the form of white, sprinkling water drops were falling down from the head of Śesha.

Note :

Devotee may note that Śrī Vādirāja Mahān in the earlier verse mentions as :

(i) फणीन्द्रकण्ठोदररत्नकान्ति and here in this verse as उरगराजमौलेः = From the head or hood of Śesha. All these were done because of the sevā shown by that Śesha during the travel of the Lord in Yamunā water, when it was raining. Even when a small sevā is done to the Lord by a devotee Devatā, it should be ever remembered and to highlight this point again and again Śesha is referred to.

(ii) Further that Śesha, in the rūpa of Balarāma is going to be with Lord Kṛṣṇa through out, the this glorious avatār.

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(iii) सिताक्षता from Śesha, the particles of rice falling indicates that in this avatār, उरगराज – Śesha will be elder and he would be placing Akshatā on Śrī Kṛṣṇa, in future, and thereby **Balarāma – Śesha be blessed.**

* * *

Śloka 4

॥ दुर्गायाः मथुरागमनम् ॥

Arrival of Durgā Devī to Mathurā

विमुक्तवर्गाधिपतिं पतिं श्रीः
शिशुं तमालोक्य सुलज्जितेव ।
इयेष दोषान्तर एव गन्तुं
स्वयं गृहीतार्भकरम्यरूपा ॥ ४ ॥

दुर्गायाः व्रजात् अन्यत्र गमने हेतुं उत्प्रेक्षयति ।

Śrī Vādirāja Mahāprabhu hereby gives explanation by his unique imagination as to why Durgā Devī leaves Gokula to Mathurā, when Śrī Kṛṣṇa is at Gokula. The author gives great truths in the form of examples, description etc, for each and every incident happened. For example here, Vasudeva, father of Śrī Kṛṣna, places Him near Yaśodā and takes inturn the new female Babe born (took avatār) there. For which Śrī Vādirāja Mahān says :

विमुक्तवर्गाधिपतिं पतिं श्रीः शिशुं तं आलोक्य सुलज्जितेव गन्तुं इयेष = Srī (Mahālakshmi) was born those at Gokula of Yaśodā in the form of Durgā Devī was ashamed and felt shy to have darśan of Her Lord in the form of a small Babe, who is the Lord of liberated souls (मुक्ताः).

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Further,

दोषान्तर एव (गन्तुं इयेष) स्वयं गृहीत-अर्भकरम्यरूपा = It was improper for Her to be near the Lord who is in the form of a delightful child and so she wanted to leave at that place Gokula at midninght itself to Mathurā.

दोषान्तर एव = रात्रिमध्य एव = in the midnight itself. This explains the śabda सुलज्जितेव. Being shy, she left at midnight itself. Because

लज्जावानपि रात्रावेव चरति, न तु दिवा, तद्वत् इति भावः ।

Those who are shy and delicate, travel only in the night but not during day time. Like that, Durgā Devī left to Mathurā, from Gokula when Śrī Kṛṣṇa arrived there at Gokula.

Note :

विमुक्तवर्गाधिपतिं = विमुक्तवर्ग-अधिपतिम् ।

Śrī Kṛṣṇa is the Master of the released souls also.

आनन्ददश्च मुक्तानां स एव एको जनार्दनः ।

Even the joy and happiness that the released souls obtain after the prakṛti sambandha is cleared off, is not automatic but only due to the anugraha and the desire of Paramātmā. Śrī Vādirāja Mahān brings to the notice of the devotees, when such was the glory of Lord Śrī Kṛṣṇa, now He comes a babe in the basket carried as though bound and seeing this, Śrī – (Mahālakshmi – Durgā Devī) felt shy at the drāma played by the Lord.

By this विमुक्तवर्गाधिपति – Śrī Swāmin criticises the school of Viśishṭādwaita, which states about absence of gradation of happiness in Moksha and so on. Paramātmā is the Lord, Master of all released souls. Even though the released souls can enjoy

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at their liberty the happiness in their nature, by His Grace, they can never attain the quality of जगत्-जन्मादिकर्तृत्व and this is always with Paramātmā only. The sūtra ॐ जगत्-व्यापार-वर्जम् ॐ (4-4-18) clearly states that even though the Mukta can enjoy several happiness, that too as per His Desire, still he cannot attain the attribute of जगत्-जन्मादिकर्तृत्व, that is absent, naturally he does not obtain the other attribute of अनन्तकल्याणगुणपरिपूर्णत्व. When that quality is absent in the Mukta, his ānanda can never be in par with Paramātmā. So there is definitely gradation in the joy and happiness between Śrī Krsna and other Muktas as well as among the Muktas intense. The śabda अधिपति shows these that He is the controller of the joy as Muktas and His joy is very vast and has no comparison at all.

* * *

Śloka 5

॥ दुर्गायाः मथुरागमनम् ॥

Arrival of Durgā Devī to Mathurā

हरेः प्रिया तद्भगिनीत्वमद्य
ह्युपेयुषी तत्र न सा स्थिराऽऽसीत्।
मनोज्ञमूर्त्यन्तरतस्तदीय-
विशालवक्षःस्थलमेत्य तृप्ता ॥५॥

Śrī Vādirāja Mahāprabhu gives here another reason for Durgā Devī leaving to Mathurā, when Śrī Kṛṣṇa arrived at Gokula.

हरेः प्रिया तद्भगिनीत्वं अद्य हि उपेयुषी, तत्र न सा स्थिरा आसीत् ।

There in Mathurā, she did not wish to stay permanently because she is very and most dear and liked by Śrī Hari (Śrī

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Kṛṣṇa) and she is His wife, now to happen as His sister, she felt shy and left that place.

This does not mean that there is separation always of Her with the Lord, because,

मनोज्ञमूर्त्यन्तरतः = मनोज्ञं = मनोहरं मूर्त्यन्तरं ततः विग्रहान्तरेण इत्यर्थः, तदीयं कृष्णसम्बन्धि विशालं विस्तृतं वक्षस्थलं उरः प्रदेशं एत्य प्राप्य तृप्ता सन्तुष्टा बभूव ।

That Durgā Devī Mahālakshmī was satisfied and felt very happy to secure a place on the broad chest of that Śrī Kṛṣṇa in His another beautiful form (of Lord Śrīman Nārayaṇa).

Note 1 :

हरेः प्रिया— The first and foremost dear to Śrī Hari is only Mahālakshmi, she does not belong to the cadre of adhikāri. All that she does take the nature of Sādhya only, but as sādhanā to achieve anything. When such is the merit of Her, she does always sevā to the Lord means, Her regard, respect and reverence to the Lord is something unimaginable and imcomprahensible. So naturally Śrī Hari also likes Her as the first and foremost devotee of Him. The sūtra 3-3-41 : ॐ आदरात् अलोपः ॐ clealy explains that even though Mahālakshmi has no iota of Prakṛti Sambandha, even though she is an eternal Mukta, even though Her body and the soul are the same, Still out of आदरात् = भक्तिविशेषात् = great special devotion to the Lord, she does pūja, sevā etc. which never diminishes at all. Hence Paramātmā likes Her very much and She is हरिप्रिया ।

Note 2 :

There is no separation of Her, from God. She is always a Mukta. The reason for this is given in 3-3-42 : ॐ उपस्थितेः तद्वचनात् ॐ ॥

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उपस्थितेः = She is always with Paramātmā and never leaves Him even for a fraction of a second. She is nearer to Him. अतिसामीप्य = She is sitting on always on His lap. She is always residing in His Chest. तद्वचनात् = Sṛtis and Smṛtis say so.

Note 3 :

Śrīmad Āchārya states in Dwādaśa Stotra 1-5 as :

स्मरणीयमुरो विष्णोः इन्दिरावासमीशितुः ।
अनन्तमन्तवदिव भुजयोः अन्तरं गतम् ॥ ५ ॥

Śrī Hari is Sarveśwara, He is all pervasive and in His Chest Mahālakshmī resides and it has no beginning or end and it is so broad. But yet the chest appears to have a limit as though bounded on both side by the two broad shoulders.

Śrī Vādirāja Mahān, has this in his mind when he states "विशालवक्षः" ।

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Śloka 6

॥ वसुदेवनिर्गमः ॥

Return journey of Vasudeva, father of Śrī Kṛṣṇa

मुकुन्दसेवार्हफलं स्म तावद्रह-
न्निवाथानकदुन्दुभिस्ताम् ।
शिशुस्वरूपां कमलां स्वहस्ते
स बिभ्रदभ्यागमदात्मवासम् ॥ ६ ॥

Śrī Vādirāja Mahān hereby explains that Sura Rāja's son, Vasudeva received immediate phala for having carried Kṛṣṇa in his hands. He obtained in turn "Mahālakshmī" the greatest

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wealth in his hands. He received the greatest wealth in his hands.

मुकुन्दसेवार्हफलं स्म = Vasudeva received the proper reward / phala for doing sevā to Mukunda.

तावद्वहन्निव अथ आनकदुन्दुभिः तां शिशुस्वरूपां कमलां स्वहस्ते बिभ्रत् = He received in his hands Goddess Mahālakshmi Herself as a child and that Kamalā, he held in turn in his hands, after keeping Śrī Kṛṣṇa near Yaśodā Devī.

Note :

श्रीमुकुन्दस्य सेवायाः अर्हम् उचितं फलं तावत् श्री मुकुन्दसेवकस्य मुक्तिः एव भाविफलम् । तात्कालिकं तु ऐश्वर्यादिप्राप्तिः इति वदतः कवेः हृदयम् ।

The idea of Śrī Vādirāja Mahān is that the getting of Aiśwarya by doing sevā to is only temporarily mentioned. The actual future phala to be secured by such devotees in Moksha final liberation itself.

This is indicated by the Great writer by mentioning the name of Paramātmā as "Mukunda" मुकुं = मोक्षं ददाति इति मुकुन्दः ॥ The word Mukunda means giver of Moksha.

Note 2 :

This Vasudeva was "Kaśyapa Muni" only and was born to Sūra Rāja. Originally, Kaśyapa Muni had wives **Aditi Devī** who is born as **Devakī** and another called **Surabhi Devī** who is born as **Rohiṇī**.

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Śloka 7

॥ पुनः कारागृहप्रवेशः ॥

Entry again of Vasudeva in the prison

सुतं यशोदाशयने निधाय
विरिञ्चपूर्वामरमुख्यतातम् ।
विवेश कंसस्य गृहं स शौरिः
प्रगृह्य तन्मृत्युमिवाम्बिकां ताम् ॥ ७ ॥

सुतं यशोदाशयने निधाय = Vasudeva kept the child Śrī Kṛṣṇa on the bed of Yaśodā.

विरिञ्चपूर्वामरमुख्यतातम् = That Kṛṣṇa is the principal Father of all Devatās beginning with Chaturmukha Brahma and others.

सः शौरिः कंसस्य गृहं विवेश = That Sura Rāja's son Vasudeva then again re-entered the place of Kaṁsa.

तन्मृत्युमिव अम्बिकां तां प्रगृह्य = Vasudeva had in his hands that Ambikā – Durgā Devī, like Yama – Death for Kaṁsa.

Note 1 :

विरिञ्चपूर्वामरमुख्यतातम्— Kṛṣṇa is the Father fo Chaturmukha Brahma and other Devatās.

Śrīmad Āchārya states in 2-63 : in Tātparya Nirṇaya.

सृष्टा ब्रह्मादयो देवा निहता येन दानवाः ।
तस्मै देवाधिदेवाय नमस्ते शार्ङ्गवारिणे ॥ ६३ ॥

Salutations to Paramātmā, who is the foremost of the Devas, who is the wielder of Sāṅga bow who created Devatās like Chaturmukha Brahma and others, who killed the Asuras.

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By this Vādirāja Mahān brings to our notice that this Kṛṣṇa will be killing Kaṁsa in future.

निहता येन दानवा: and the foremost asura was Kaṁsa, who was enmical to Śrī Kṛṣṇa.

Note 2 :

Śrī Vādirāja reminds here Gītā 9-17 :

पिताऽहमस्य जगतः माता धाता पितामहः ।

Śrī Kṛṣṇa tells here to Arjuna, that He is the Father of the entire world including all Chetanas, and is the Father of Chaturmukha Brahma.

Further Arjuna praises Lord Śrī Kṛṣṇa in Gītā 11-43 as :

पिताऽसि लोकस्य चराचरस्य ।

that Śrī Kṛṣṇa is the Father of this entire Universe of Chetanas and Jaḍas.

Note 3 :

By stating that Śrī Kṛṣṇa is the Father in an important way to विरिञ्चः Chaturmukha Brahma, it is indirectly stated that Vasudeva treating Kṛṣṇa as his son only, secondary issue.

अनेन श्रीकृष्णस्य सुतत्वं औपचारिकं इति गम्यते ।

Note 4 :

मृत्युमिव अम्बिकां ताम् – दुर्गायाः संहारमूर्तित्वात् इति भावः ।

Durgā Devī brought by Vasudeva to Kaṁsa's place, is the Mūrti of death, and so Śrī Vādirāja Mahān has concluded like this.

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Śloka 8

॥ दुर्गानुग्रहः ॥

Blessings by Mother Durgā Devī

प्रभातकाले खलमभ्रगा सा
प्रबोध्य बन्धात्पितरौ वियोज्य ।
हरेर्वियोगोदितचित्तचिन्तां
बिभेद मातुः शयनीयसंस्था ॥ ८ ॥

प्रभातकाले खलं अभ्रगा = आकाशगा सा, दुष्टं कंसं प्रबोध्य "तव शत्रुः भूमौ जातः" इति विज्ञाप्य ।

In the early morning when the wicked Kaṁsa took the child to be killed, the child flew in the sky. Further the child informed that cruel Kaṁsa, as "your enemy is already born on the Earth".

बन्धात् पितरौ वियोज्य ।

She saw that the bondage to them in the prison cell was removed.

दुर्गावचनं निशम्य तौ निरपराधिनाविति कंसः बन्धात् विमोचयामास इति पौराणिकी कथा ।

Bhāgavatam states 10-4-14 :

देवकीं वसुदेवं च विमुच्य प्रश्रितोऽब्रवीत् ।

On hearing the words of Durgā Devī who flew in the air releasing from the clutches of Kaṁsa, the demon felt that Vasudeva and Devakī were innocent and removed their bondage – so goes the purāṇic story.

हरेः वियोगोदितचित्तचिन्तां मातुः शयनीयसंस्था बिभेद ।

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Devakī was very much worried by the separation of Lord Kṛṣṇa and so this Durgā Devī came down and slept near Devakī on her bed and warded off her pains and agony due to the separation of Śrī Kṛṣṇa.

Note :

शयनीयसंस्था— Durgā Devī again took bed near Devakī has special significance. In Śrīmad Bhāgawatam, it is stated that she flew away in the sky after informing the cruel Kaṁsa about his enemy's birth.

But other purāṇas state, that she remained with the parents Devakī and Vasudeva without being seen by any others. (Devakī and Vasudeva are Her parents only, because Durgā was shifted from Devakī originally formed into Yaśodā).

Śrīmad Āchārya in Tātparya Nirṇya states : 12-72.

उक्त्वेति कंसं पुनरेव देवकी-
तल्पेशयद्बालरूपैव दुर्गा ।
नाज्ञासिषुस्तामथ केचनात्र
ऋते हि मातापितरौ गुणाढ्याम् ॥ ८२ ॥

Oh ! Sinner Kaṁsa, your Yama is born already somewhere in this place. Like this, Durgā Devī informed Kaṁsa.

दुर्गा कंसं प्रति इत्युक्त्वा, पुनः बालरूपा सुप्ते देवक्याः तल्पे शयने अशयत् । गुणाढ्यां तां न अज्ञासिषुः नाजानन् ।

Then Durgā again became a child and slept there on the bed of Devakī without the knowledge of all the people, but known to Vasudeva and Devakī.

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Śloka 9

॥ सूर्योदयवर्णनम् ॥

Description of Sunrise

स्नात्वा पूर्वपयोनिधावचलसत्पीठाधिरूढः करैः
पद्मानि प्रतिगृह्य सान्द्रतिमिराण्युन्मूल्य रागावृतः ।
सिञ्जत्पक्षिगणान्निशम्य परमं कृष्णावतारं रवि-
स्तत्पूजार्थमिवोदितो व्रजगृहद्वारेषु तान् प्राहिणोत् ॥ ९ ॥

सिञ्जत्पक्षिगणात् निशम्य परमं कृष्णावतारं रविः तत्पूजार्थं इव उदितः = On hearing the chirps of the bevy birds, the Sun God, Sūrya rose up, as if to worship Lord Śrī Krsna who has taken avatār on the Earth.

स्नात्वा पूर्वपयोनिधौ = The Sūrya took bath in the eastern sea before darśan of Śrī Kṛṣṇa.

अचलसत्पीठाधिरूढः सन् = Then Sūrya mounted and sat on the Eastern Mountain having the same as a good seat for him like Kūrma Pīṭha.

सान्द्रतिमिराणि उन्मूल्य = Then Sūrya destroyed the pitch darkness – like the dīpa lit in the pūjā room to get rid off the pāpa – purusha, or to destroy the ignorance to the world.

करैः पद्मानि प्रतिगृह्य = Sūrya took the lotuses in his hands – namely made the lotuses to blossom with red colours.

रागावृतः व्रजद्वारेषु तान् प्राहिणोत् = Then Sūrya sent the rays = his hands on the doors of the houses of Nandagopa to exhort the inmates of the houses to worship Lord Śrī Kṛṣṇa.

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Note :

Srī Vādirāja Mahān is superb and marvellous in combining two alankāras in this verse called तुल्ययोगिता and उत्प्रेक्षा ।

अत्र सूर्यार्चकयोः तुल्यधर्माणां बिम्बप्रतिबिम्बभावत्वेन तुल्ययोगित्व-हेतुकदृष्टान्त-अनुप्राणितोत्प्रेक्षालङ्कारः ।

The raising of Sun is compared to a worshipper of Paramātmā early in the morning.

Sun	Worshipper
(1) Sun raise at the time of musical sounds of birds.	(1) He gets up at the sounds of those birds.
(2) Sun raises on the East.	(2) Worshipper should also see the East on getting up.
(3) Sun, makes the lotuses to blossom by his rays.	(3) Worshipper should stretch his hands and worship by stating कराग्रे वसते लक्ष्मीः, करमूले च गोविन्दः इति ॥
(4) Sun takes his seat firmly on the Eastern mountain.	(4) Worshipper should sit for a while, and should receive minimum 'Nārāyaṇa's name 108 times.
(5) Sun takes bath in the Eastern sea, where his Udaya takes place.	(5) The worshipper also should take bath early in the morning after Sun raise.

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(6) Sun destroys the darkness.

(6) The worshipper should lit the lamp and destroy darkness outside and inside him by reciting दधिवामनस्तोत्रं, जितन्तेस्तोत्रम् etc.

(7) Surya by his rays touching the threshold of the houses and makes the person to awake.

(7) The worshipper should also see that the members in his house get up early and worship Lord Śrī Krsna, and teach them, that this Sun gets his light only due to Paramātmā as told in Kāṭhaka Upanishad.

तमेव भान्तं अनुभाति सर्वम् ।
तस्य भासा सर्वमिदं विभाति ।

and the Sūtras ॐ अनुकृतेः तस्य च ॐ and ॐ अपि स्मर्यते ॐ and the Gītā ślokas in 15-12 :

यत् आदित्यगतं तेजो
जगत् भासयतेऽखिलम् ।
यच्चन्द्रमसि यच्चाग्नौ
तत्तेजो विद्धि मामकम् ॥

—इति ।

This verse is in Utprekshā Alankār.

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Śloka 10

॥ सूर्योदयवर्णनम् ॥

Description of Sun raise

सुमेरुसंस्थैरमरैरुपायात्
समुद्धतं विष्णुपदार्चनाय ।
समुद्रवापीस्थसहस्रपत्र-
मिवोदितो भाति सहस्ररश्मिः ॥ १० ॥

सुमेरुसंस्थैरमरैः = उपायात् समुद्रवापीस्थसहस्रपत्रमिवोदितो भाति = The Sun shines with सहस्ररश्मि: like thousand petalled lotus picked up cleverly from the lake of the sea by the Devatās.

विष्णुपदार्चनाय समुद्धतं = Those Devatās are on the top of Meru Mountain for the worship of the Lotus Pādas of Śrī Kṛṣṇa.

Note :

(1) Sun has thousands of rays.

(2) Devatās picked up the lotuses cleverly.

(3) With those flowers they did worship.

(4) For the archanā of the Lotus Pādas of Śrī Viṣṇu the flowers were used by them.

(1) Lotus flower has thousands of petals.

(2) The rays of the Sun are used by the Devatās cleverly.

(3) With the rays of the Sun, Submitting the same to Śrī Kṛṣṇa, they did pūjā.

(4) For the decoration of the sky (विष्णुपद or विष्णुपाद) the rays of the Sun are used.

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Śloka 11

॥ सूर्योदयवर्णनम् ॥

Description of Sunraise

दिवि द्युरत्नेऽभ्युदितेऽम्बुजानि
भुवि प्रसेदुर्भुवनोदयानि।
इह प्रजाते यदुवंशरत्ने
सुराननाब्जानि च नाकिलोके ॥ ११ ॥

दिवि द्युरत्ने अभ्युदिते अम्बुजानि भुवि भुवनोदयानि प्रसेदुः = When the Sun, jewel of the sky – rose in the sky and made it respendent, the Lotuses which illumine this world as well as the waters bloomed on the Earth.

इह यदुवंशरत्ने प्रजाते सुराननाब्जानि च नाकिलोके = When Śrī Kṛṣṇa the Jewel of Yadu race took avatār here on the Earth, the Lotus like faces of the gods in heaven bloomed became very happy.

Note :

(i) द्युरत्न = Sun – jewel of the sky.

(ii) When the Sun comes in the sky the Lotuses bloom and shine in the waters.

(i) यदुवंशरत्ने = Kṛṣṇa – jewel of the Yadu race.

(ii) When Śrī Kṛṣṇa took avatār, the Devatās who are like Lotuses bloomed and they came very happy.

सूर्योदये कमलविकासवत्, श्रीकृष्णोदये देवानां मुखवि[illegible] जातः इति भावः ।

Why the Devatās felt very happy at the avatār of Śrī Kṛṣṇa, for this there are numerous reasons :

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A few are tabulated :

(i) For the Devatās who are Muktas, they enjoy by having darśan of Lord Śrī Kṛṣṇa acting like a baby, human being and performing extra-ordinary and wonderful deeds.

(ii) Devatās who have not attained till Mukti, have a change to serve Him and fulfill their balance sādhanā to reach Mukti. This is because, Śrīmad Āchārya states, that the Devatās should complete their mission to reach permanent Mukti, in those two avatāras as Rāma and Kṛṣṇa.

रामकार्यं तु यैः सम्यक् स्वयोग्यं न कृतं पुरा ।
तैः पूरितं तु कृष्णाय बीभत्स्वाद्यैः समन्ततः ॥ ४६ ॥

अधिकं यैः कृतं तत्र तैरूनं कृतमत्र तु ।
कर्णाद्यैरधिकं यैस्तु प्रादुर्भावद्वये कृतम् ॥ ४७ ॥

विविदाद्यैर्हि तैः पश्चाद् विप्रतीपं कृतं हरेः ।
प्रादुर्भावद्वये अस्मिन् सर्वेषां निर्णयः कृतः ॥ ४८ ॥

Those Devatās who did not render adequate sevā to Śrī Rāma as per their capacity, completed their service to Śrī Kṛṣṇa assuming the form of Arjuna etc. (Vāli in Rāmāyaṇa). Those who rendered greater service to Śrī Rāma, rendered less sevā to Śrī Kṛṣṇa like Karṇa etc. and Vivida etc. who rendered great sevā to both Śrī Rāma and Śrī Kṛṣṇa later offended the God Vivida and Mainda are Agni Devatās who served Rāma well, as well as Śrī Kṛṣṇa in the form of Nakula and Sahadeva. But later they opposed Śrī Kṛṣṇa and lost the surplus puṇya in them.

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The capacity of all these is determined in these two incarnations only. (Śrī Rāma and Śrī Kṛṣṇa).

* * *

Śloka 12

॥ सूर्योदयवर्णनम् ॥

Description of Sun raise

तरुव्रजे पक्षिगणाश्चरन्तो
जगुर्निरीक्ष्योदयमुष्णरश्मेः ।
व्रजे च दुष्टोष्णलसन्मरीचेः
समागता मागधबन्दिसूताः ॥ १२ ॥

तरुव्रजे पक्षिगणाः चरन्तः निरीक्ष्योदयमुष्णरश्मेः जगुः = Seeing the rise of the hot rayed Sun, the bevy of birds fluttering in the cluster of trees sang.

व्रजे च दुष्टोष्णलसन् मरीचेः मागधबन्दिसूताः समागताः (जगुः) = The bards and ministrels at Gokula along sang in praise of Lord Śrī Kṛṣṇa whose birth was seen by them at Gokula. This lustrous Śrī Kṛṣna is the tormentor of the wicked ones.

Note :

श्रीकृष्णस्योदयं च निरीक्ष्य समागताः मागधा बन्दिनः सूताश्च मागध-बन्दिसूताः स्वकृतवाक्यरूपस्तुति-परकृतवाक्यरूपस्तुति-गद्यपद्यरूपस्तुति-पाठकर्तारः पाठकविशेषाः जगुः ।

There were plenty of great musicians, well wishers and others who had come on the birth of Śrī Kṛṣṇa did praise Him by verses, by gadyas etc.

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At Sun, bevy of birds sing. At Śrī Kṛṣṇa's avatāras the sādhus and good people praise and sing.

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Śloka 13

॥ सूर्योदयवर्णनम् ॥

Description of rise of Sun.

तदा स्ववंश्यैः सह राजहंस्यो
जनैर्व्यदृश्यन्त शनैश्चरन्त्यः ।
बृहन्नितम्बस्तनभारभीरु-
तनुस्फुरन्मध्ययुताश्च गोप्यः ॥ १३ ॥

प्रातः यशोदायां पुत्रोत्पत्तिं श्रुत्वा, तद्गृहं प्रत्यागच्छन्त्यः जनैः व्यदृश्यन्त ।

Śrī Vādirāja Mahān here describes about the people of Gokula on hearing about the birth of a son to Yaśodā, started flooding there to have darśan of that Great Paramātmā.

तदा स्ववंश्यैः सह राजहंस्यः शनैः चरन्त्यः जनैः व्यदृश्यन्त ।

At that time of Sunrise, the female swans which were flying about slowly with the birds of their species were seen going with their kith and kin to the Nanda.

बृहन्नितम्बस्तनभारभीरुतनुस्फुरन्मध्ययुताश्च गोप्यः व्यदृश्यन्त ।

The Gopi-women-cowherdesses with their slender shinning waists which were frightened by the weight of their stout chests and big haunches were also seen going with their kith and kin to the house of Nanda gopa, to have darśan of Śrī Kṛṣṇa.

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Note :

(i) राजहंस्यः– The Haṁsa birds started to Nanda's home along with its kith and kin to have darśan of Lord Śrī Kṛṣṇa. By this, not only human beings, even birds and animals are totally attracted by the beauty of the child and felt glad at His birth at Gokula, is explained.

(ii) राजहंस्यः– is really Lord Śrī Kṛṣṇa and the birds wished to their King.

(iii) Further, the birds came their because 'गरुडवाहन' – the Master of the bird-chariot is now born here.

(iv) They came there to have darśan of Śrī Kṛṣṇa and to appreciate how fortunate their King Garuḍa was in carrying such a great Person, who is the Master of all worlds.

(v) गोप्यः– They all rushed there because their life in Gokula is going to be meaningfull thereafter by the extra-ordinary activities of Śrī Kṛṣṇa and all their agonies will be destroyed.

* * *

Śloka 14

॥ सूर्योदयवर्णनम् ॥

Description of Sunrise

कृष्णं स्वकान्तमधुनैव वसं विधातु-
मुत्कान्विता इव मनोहरकोमलाङ्ग्यः ।
व्यालोलहाररसरकुण्डलकुन्तलोघ-
चेलान्तनूपुररुचः पथिता विरेजुः ॥ १४ ॥

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The Gopikas who had beautiful and soft limbs and who had the lusture of the garlands of pearls, necklaces, ear-rings, curls, the up-rising edges of the clothes and anklets which were all swinging by their gaits.

They all shone on the way as if they were very eager to have their dear Śrī Krsna under their control then itself.

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Śloka 15

सहस्रशो गोगणमुष्णदीप्तिः
समर्पयामास पदे मुरारेः ।
सुवर्णभासंवलितांश्च नन्दः
स्वगोगणान्विप्रकुलाय दत्तान् ॥ १५ ॥

विप्रकुलाय ब्राह्मणसमूहाय दत्तान् गोगणान् स्वकीयधेनुसंघान् मुरारेः मुरमर्दनस्य श्रीकृष्णस्य पदे समर्पयामास समार्पयत् ।

Nandagopa gave in charity to Brāhmins number of cows at the birth of Śrī Krṣna and the same is described here.

सहस्रशो गोगणमुष्णदीप्तिः पदे मुरारेः समर्पयामास = The Sun having hot rays dedicated the groups of thousands of his rays at the Lotus Pādas of God. (which means the Sun spread his rays across the sky and made it bright.

सुवर्णभासंवलितांश्च नन्दः स्वगोगणान् विप्रकुलाय दत्तान् = Likewise Nandagopa dedicated at the Pādas of Śrī Krṣṇa the herds of cows which have put on gold ornaments and which are given to the groups of brāhmin.

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Note :

Śrī Vādirāja Mahān brings several points in this verse :

सहस्रशो गोगणमुष्णदीप्तिः समर्पयामास पदे मुरारेः ।

The Sun submitted all his rays at the Pādas of Śrī Kṛṣṇa. Why ? This is because the shining and brightness of the Sun, is only due to Śrī Kṛṣṇa in the Sun. Chāndogya Upanishad Bhāshya states :

तापिनी पाचनी चैव शोषिणी च प्रकाशिणी ।
नैव राजन् रवेः शक्तिः शक्तिः नारायणस्य सा ॥

All the Capacities of the Sun, like heating, drying up brightness etc. are all due to Nārāyaṇa present in the Sun, but not due to Sūrya himself. So, now there is a splendid change for Sūrya to submit his gratitude to his master Nārāyaṇa (Kṛṣṇa) which he did.

Like that Nandagopa also submitted several thousands of cows at the Lotus Pādas of Lord Kṛṣṇa and then gave in charity to the brāhmins with gold decorated ornaments.

स्वकृतगोदानं श्रीकृष्णार्पितं चकार इत्यर्थः ।

वैष्णवा हि स्वदीयमानसकलदानादिसत्कर्मफलं श्रीकृष्णार्पणं कुर्वन्ति इति भावः ।

Whatever is given in charity, first they should be placed at the Lotus Pādas of Lord Śrī Kṛṣṇa and then to be denoted. Nandagopa did so and amassed lot of virtues.

सुवर्णभासंवलितांश्च— Cows were decorated with gold ; like wise the SUN rays became golden in colour.

सहस्रशो गोगण— Surya is having thousands of rays, likewise Nandagopa gave thousands of cows.

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Note :

In Gītā in 17-20 it is stated that charity or donation becomes supreme and the best when these conditions are satisfied.

दातव्यमिति यद्दानं दीयतेऽनुपकारिणे ।
देशे काले च पात्रे च तद्दानं सात्त्विकं स्मृतम् ॥

(i)	देशे = The charity should be made in an excellent holy place.	There is no place which would be more holier than Śrī Kṛṣṇa actually present at Gokula in Nanda-gopa's house.
(ii)	काले = The charity should be at in the proper time.	Time at the time of Śrī Kṛṣṇa's birth is the best time for all and none is so pure, holy than this.
(iii)	पात्रे = The charity here to be done to the deserving persons.	विप्रकुलाय – brāhmins are the best because they always do ब्रह्मजिज्ञासा and meditate on Brahman and do Veda-vichāra.
(iv)	दातव्यमिति यद्दानं = Deserving article has to be donated, but not rejected or condemned and a waste one.	सुवर्णभासंवलिताश्च गोगणान् – cows with precious gold jewels – deserving article.
(v)	अनुपकारिणे = Not anticipating anything in return.	Nandagopa did not expect any return except Śrī Kṛṣṇa's anugraha for these charities and did pleasurably.

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Śloka 16

॥ नन्दगोपस्य सम्भ्रमः ॥

Celebrations by Nandagopa

स नन्दगोपः प्रददौ द्विजेभ्यो
बहूनि गोरूपधनानि विष्णोः ।
तटीषु गोभिः सह सञ्चरिष्णोः
सहस्रशस्ता इव साधयिष्यन् ॥ १६ ॥

स नन्दगोपः प्रददौ द्विजेभ्यः बहूनि गोरूपधनानि = That Nandagopa gave to the brāhmins plenty of cows to be treated as their own wealth, and gave them in charities.

विष्णोः तटीषु गोभिः सह सञ्चरिष्णोः सहस्रशस्ता इव साधयिष्यन् = Nandagopa made them 1000 times more, because (Śrī Viṣṇu) Śrī Kṛṣṇa was desirous of roaming with cows on the slopes of the Govardhana Mountain.

Note :

Śrī Vādirāja Mahān by this, highlights the point in case a charity / donationis made with the pure intention as an arpaṇa to Lord Śrī Kṛṣṇa then it would become 1000 times more than mere ordinary charities.

श्रीकृष्णार्पणबुद्ध्या ब्राह्मणेभ्यो दत्तं स्वस्य शतगुणफलं भवति इति भावः ।

Further it is highlightened that any act done should be performed to the satisfaction of the Lord. भगवत्प्रीतिसम्पादनार्थं is the crux. Nandagopa did so, because "तटीषु गोभिः सह सञ्चरिष्णोः". Later this act of charity would make Lord Śrī Kṛṣṇa to walk in Gokula in all places with the cows well spread over in all the areas. So the intention or the consciousness of God's presence in each and

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every act should be adhered, is what, the Great author brings out in this verse, which is the quint essence of Vedantas.

Note :

By this Śrī Vādirāja Mahāprabhu brings to our notice the truth enunciated by Śrīmad Āchārya in Dwādaśa Stotra in 8-11 :

अक्षयं कर्म यस्मिन् परे स्वर्पितं

प्रक्षयं यान्ति दुःखानि यन्नामतः ॥

यस्मिन् परे स्वर्पित कर्म अक्षय भवति ।

Whatever activites / actions that are submitted in Śrī Vāsudeva (Śrī Krṣṇa) is Uttama – the supreme, they all become manifold and finally help to attain Moksha itself.

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Śloka 17

॥ तत्कृतदानवैभवम् ॥

Nandagopa's donation – its description and glory thereon

विप्रर्षिदेवपितृबन्दिसुहृज्जनेभ्यो

वित्तान्यदात किल सुतुष्टमनाः स नन्दः ।

इत्थं मतिर्मम विभोः पितृतां स्वसंस्था-

मुद्वीक्ष्य तान्प्रहसतोऽभिमुखीचिकीर्षुः ॥ १७ ॥

स नन्दः सुतुष्टमनाः वित्तान्यदात् किल विप्रर्षिदेवपितृबन्दिसुहृज्जनेभ्यः = Nandagopa out of great happiness at birth of son, Śrī Krṣṇa, to him, gave plenty of wealth to all brāhmins, ṛshis, Devatās, Pitṛ Devatās, relatives and friends and well wishers. He distributed so out of joy, unlimited wealth to all of them.

On this action, of Nandagopa, Mahān Śrī Vādirāja opines,

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इत्थं मतिः मम = This is my mind – that is to justify the liberal action on the part of Nandagopa.

The great author like this, brings the glory of Śrī Kṛṣṇa and the prameyas in a splendid way with all humour, irony, and other methods, but ultimately **bringing to the notice of the devotees सर्वोत्तमत्व of Śrī Kṛṣṇa which is a sine-qua non for Moksha.**

विभोः पूर्णस्य श्रीकृष्णस्य स्वसंस्थामात्मस्थितां पितृताम् उद्वीक्ष्य प्रहसतः परिहासं कुर्वतः ।

The brāhmins and others were laughing at Nanda gopa when he treated Lord Śrī Kṛṣṇa as his Son when actually when Śrī Kṛṣṇa is Vibhu – is सर्वव्यापि and He is Pūrṇa and is Paramātmā.

तान् विप्रादीन् अनभिमुखाः यथा अभिमुखाः सम्पद्यन्ते तान् तथाकर्तुं इच्छति इति अभिमुखीचिकीर्षुः दत्तवान् इति मम मतिः इति सम्बन्धः ।

In order to divert the attention of the brāhmins and others who were so laughing and to turn them towards him, Nandagopa offered so much wealth by way of charities to them. This is what I opine about his liberal charities at that time, so says Mahān, Śrī Vādiraja.

यथा लोके अज्ञः आत्मन्यविद्यमानविद्याप्रागल्भ्यादिकं दर्शयन् परिहसतः जनान् द्रव्यादिना अभिमुखीकरोति तद्वदिति भावः ।

Just this is similar to what is happening in the world, when people laugh at a person by the way in which be exhibits ignorance, then the person affected, wins over them or divert them from laughing, by offering great wealth to them. **Nandagopa assuming Śrī Kṛṣṇa as his own Son is just a matter of laughter and Śrī Kṛṣṇa is the Father of all. यो नः पिता जनिता । This is a marvellous beauty of Sri Vādirāja Mahāprabhu.**

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Śloka 18

॥ गोकुलवर्णनम् ॥

Description of Gokula

ध्वजप्रभैरूर्ध्वमुखैर्मयूखै-
रधोमुखैस्तोरणसम्मितैश्च ।
विभूषिता द्यौर्व्रजभूश्च चित्र-
ध्वजैः स्फुरत्तोरणसश्चयैश्च ॥ १८॥

When the Sun arose to a height in the sky, then

ध्वजप्रभैः ऊर्ध्वमुखैः मयूखैः, अधोमुखैः तोरणसहितैश्च = The sky was decoated with the upward rays like a flag and downward rays of the Sun like festoons.

व्रजभूश्च चित्रध्वजैः स्फुरत्तोरणसश्चयैश्च द्यौः विभूषिता = Gokula too was decorated with multi coloured flags and groups of festoons throughout the place.

Note :

Śrī Vādirāja Mahāprabhu compares :

(i)	Flags of different colours in Gokula	To the upward rays of the Sun, which would have also many colours, white, red, golden and so on.
(ii)	Festoons were hanging throughout Gokula to celebrate the birth of Lord Kṛṣṇa.	To the downward rays of the Sun which were coming from the sky to Gokula.

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Śloka 19

॥ गोकुलवर्णनम् ॥

Description of Gokula

लसत्पताकध्वजकुम्भतोरणै-
र्विभासितानि व्रजमन्दिराणि ते ।
प्रवेक्ष्यतीमानि सबाललीलया
विभुर्बतेतीव वितेनुरञ्जसा ॥ १९ ॥

व्रजमन्दिराणि ते पताकध्वजकुम्भतोरणैः विभासितानि लसत् = The cowherds rendered bright their houses in Gokula with bright flags, pots full of water and festoons.

इमानि स बाललीलया विभुः बतेतीव वितेनुरञ्जसा प्रवेक्ष्य = They did all these in their houses that in future shortly Lord Śrī Kṛṣṇa will be entering there during His divine juvenile sport.

Note :

गोकुले विद्यमानानि गृहाणि लसन्त्यश्च ताः पताका ध्वजाश्च कुम्भाः पूर्णकलशाश्च तोरणानि च लसत्पताकध्वजकुम्भतोरणानि तैः अञ्जसा सम्यक् विभासितानि प्रकाशितानि वितेनुः चक्रुः ॥

Śrī Vādirāja Mahān gives great prominence to the flags – पताका: because, the author wishes to remember, the great पताका with Śrī Hanumān, in the chariot of Nandi-ghosha which Śrī Kṛṣṇa would ride later and **how the path to the worldly sātwika souls, who have to see His पताका – flag Śrī Hanuman and then to see Him.**

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Śloka 20

॥ गोकुलवर्णनम् ॥

Description of Gokula

स पालयिष्यन् सदयावलोकै-
रिमान्कृतार्थान् रचयिष्यतीति।
हृदेव वत्सव्रजगोवृषादी-
नलं प्रचक्रुः सहरिद्रतैलैः ॥ २० ॥

The cowherds decorated greatly these herds of cows, calves, and oxen with oil mixed with turmeric.

इमान् वत्सादीन् पालयिष्यन् सन् कृतार्थान् कृतकृत्यान् रचयिष्यति इति हृदेव अभिप्रायेण ।

The cows, calves etc. are going to be protected by Śrī Kṛṣṇa in future and they are going to have proper destiny by His Grace. Śrī Kṛṣṇa make them blessed by his look with full of mercy.

हरिद्रासहितानि सहरिद्राणि तैलानि तैः अलम्प्रचक्रुः । श्रीकृष्णदया-अवलोकनपात्राणां अविभूषितत्वं अनुचितम् इति भावः ।

Those who are subject to merciful look by Śrī Kṛṣṇa, those should be looking properly and so the cow herds did like this.

***

Śloka 21

॥ गोकुलवर्णनम् ॥

Description of Gokula

इत्थं त्वमत्र शिशुभावमुपेत्य साक-
मस्माभिरीश विहरेति वदन्निवास्मै।

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दध्ना घृतेन पयसा नवनीतजातैः

स्निग्धस्तदैत्य विजहार कुमारवर्गः ॥ २१ ॥

हे ईश स्वामिन् श्रीकृष्ण ! त्वमत्र व्रजे शिशुभावं उपेत्य अस्माभिः साकं इत्थं अनेन प्रकारेण विहर क्रीडय इति ।

Oh ! Lord ! Śrī Kṛṣṇa, The friendly groups of boys came and sported at that time at Gokula. They appealed to Śrī Kṛṣṇa, to take the form of a child and play with them in the way they do at Gokula. They were playing with

दध्ना घृतेन पयसा क्षीरेण नवनीतजातैः स्निग्धः स्नेहयुक्तः कुमारवर्गः ।

They were playing with curds, milk and balls of butter with each other.

Note :

Śrī Vādirāja Mahān indicates that Śrī Kṛṣṇa in future will be sporting with milk, ghee, butter, curds in many many ways at Gokula bringing happiness to all residing them.

* * *

Śloka 22

॥ पुनः सूर्योदयवर्णनम् ॥

Again description of Sunrise

विधौ प्रशान्तेऽभ्युदिते जनोऽय-

मभुङ्क्ष भोगान् पुनरुष्णभानौ ।

करोति धर्मांश्चकितस्तथा त-

द्बिभेति सर्वः परुषान्न शान्तात् ॥ २२ ॥

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विधौ = चन्द्रे प्रशान्ते = शान्तियुक्ते सति, जनः अयं अभुङ्क्त भोगान् अभ्युदिते सति ।

When the meek chandra rises, the people of Gokula enjoy all pleasures.

पुनः उष्णभानौ करोति धर्मांश्चकितः तथा तद्बिभेति सर्वः परुषात् न शान्तात् ।

But when stern (hot) Sun rises they are afraid and they perform religious duties (such as taking a bath, Sandhyāvandana, japa, homa, and others).

This is perfectly alright, because all are afraid of stern and stubborn persons but not of the meek ones.

Note :

Śrī Vādirāja Mahān tells us by this, that the people of Gokula were performing their duties as per the ordinance in Vedas. They enjoyed when they should do so and were involved in religious and orthodox rituals and had strict religious discipline amongst them.

***

Śloka 23

॥ पुनः सूर्योदयवर्णनम् ॥

Again description of Sun-rise

नभः स्पृशन्नुन्मुखदीप्तिवृन्दै-
रसौ क्रमेणोर्ध्वमियाय भास्वान् ।
तथाहि तद्विष्णुपदानुषक्त-
करः कथं नोर्ध्वमुपैति लोकः ॥ २३ ॥

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असौ भास्वान् रविः उन्मुखदीप्तिवृन्दैः नभो गगनं स्पृशन् क्रमेण उपर्यगच्छन् ।

The Sun touching the sky – (the Lotus Pādas of Lord Viṣṇu) with his upward mass of rays (hands) moved gradually with an upaward trend.

तथा हि – It is but right.

विष्णुपदानुषक्तकरः कथं ऊर्ध्वगतिं न प्राप्नोति इति ।

For, how can one who had his hands connected with the Padās of Lord Viṣṇu (who worships Lord Viṣṇu) not obtain Moksha ?

श्रीहरिचरणाराधकस्य ऊर्ध्वगतिरेव नाधोगतिः इत्यर्थः ।

Note :

Śrī Vādirāja Mahān states finely and in a nice way, the phenomenon of the Sun rising high up in the sky due to his touches Viṣṇu पद – Ākāśa. Likewise a devotee who touches the Pādas of Viṣṇu, will rise up and reach Moksha.

* * *

Śloka 24

॥ पुनः सूर्योदयवर्णनम् ॥

Again description of Sunrise

सोमान्वये जातमिनो निरीक्ष्य
रामानुजं मन्युमिवादधानः ।
रागं परित्यज्य बभूव तीक्ष्णः
श्रेयोऽनुजस्यापि न वै सहन्ते ॥ २४ ॥

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इनः = सूर्यः = सोमान्वये जातः निरीक्ष्य मन्युं = क्रोधं इव आदधानः रामानुजं = बलरामस्य अनुजं श्रीकृष्णम् ।

Sūrya became very angry when he saw that Śrī Kṛṣṇa, younger brother of Balarāma, has taken birth in Chandra Kula.

रागं = रक्तिमानं परित्यज्य तीक्ष्णः क्रूरः बभूव ।

Because of this, Sun left off his reddish colour and became very cruel out of anger.

श्रेयः अनुजस्यापि न वै सहन्ते ।

One does not brook the prosperity of his own younger brother, even though he is his own brother. (Chandra is the younger brother of Sūrya).

Note :

In the Tretā Yuga, Lord Śrī Viṣṇu took avatār as Lord Rāma in the solar dynasty. The Lord Śrī Kṛṣṇa has now taken birth in the Chandra Kula in lunar dynasty. The Moon is the younger brother of the Sun according to poetic convention. Hence the Sun became angry at the prosperity of his brother, where Śrī Kṛṣṇa was born.

Note :

(i) **Śrī Vādirāja Swāmi is a Master in all respects.** Here in this verse, he describes :

(ii) The Sun to start with, will be red and later become white with cruel rays.

These have been ascribed in a splendid way to the Sun, seeing Śrī Kṛṣṇa taking birth in Lunar dynasty.

Further the worldly usual happening is also depicted here. Naturally, a brother by seeing the coming up of

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younger brother, should feel more happy and joyful. There are exceptional cases like this. But generally the younger brother is hated by the elder in such cases and Śrī Vādirāja Mahān illustrates this, by taking the Sun and the Moon as the brothers.

लोके अनुजस्यापि भ्रातुरपि श्रेयः नैव सहन्ते न क्षमन्ते । दिवा सूर्यो जायते, रात्रौ सोमो जायते इति सोमः सूर्यानुजः इति कवीनां समयः ।

* * *

Śloka 25

ग्लानं विधत्ते न सुखं जनानां
छायाश्रितानामपि तिग्मशोचिः ।
क्रूरोऽपि मर्त्यः स्वकलत्रसान्द्र-
सम्बन्धभाजां न हि तापदायी ॥ २५ ॥

ग्लानं विधत्ते न सुखं जनानां तिग्मा = तीक्ष्णाः शोचिः ।

The Sun very cruel minded gives unhappiness खिन्नं = ग्लानं and he does not wither the faces of those who are under the cover of the shade.

छायाश्रितानां अपि क्रूरोऽपि मर्त्यः मनुष्यः न हि तापदायी ।

Even though Sun is cruel, he does not wither the faces of those who close to shade.

स्वकलत्रसान्द्रसम्बन्धभाजाम् ।

Sun will not do harm because they are close to his wife called "Chāyā".

Note :

Śrī Vādirāja Mahān brings these points to the attention of devotees.

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(i) At Gokula, the Sun was very hot in the day time.

(ii) At the same time, Gokula had many places of shade.

(iii) Chāyā means 'shade' and it is also the name of Sun's wife. So the author poetically states that a person under the good looks of one's wife, will not be hit at by the husband though he is of cruel nature. Splendid romantic beauty is exhibited by the author.

* * *

Śloka 26

॥ कृष्णस्य गोपालकवंशजत्वे कारणम् ॥

Reasons for the avatār of Śrī Kṛṣṇa in the family of cowherd caln

यतो हि गोरूपधरां धरित्रीं
स पालयिष्यन् हरिराविरासीत् ।
सहानुकूलैरमरैः स्वकीयै-
स्ततः सगोपालकवंशजोऽभूत् ॥ २६ ॥

हरेः गोपात्मना अवतारे निमित्तं उत्प्रेक्षयति ।

Śrī Hari why He took avatār as a cowherd, is explained by the great Śrī Vādirāja Mahān here.

यतः हि गोरूपधरां धरित्रीं स पालयिष्यन् हरिः आविरासीत् ।

Śrī Kṛṣṇa incarnated Himself on the Earth to protect the Earth and that Earth came in the form of a cow, He did so also.

सहानुकूलैः अमरैः स्वकीयैः ततः सः गोपालकवंशजः अभूत् ।

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So Śrī Kṛṣṇa took avatār as a cowherd and the Devatās who are eligible to do sevā to Him in that avatār, they also became cowherds only, and were born in that family.

गोरक्षणे गोपालकेन भवितव्यमिति भावेन इति भावः ।

To protect the cows, let the rūpa of Gopālaka be there, is the idea behind this.

Note :

Further Tātparya Nirṇaya, we find the reasons for Śrī Kṛṣṇa taking avatār in the cowherd caln as under :-

11-222 :

स मेरुमाप्याह चतुर्मुखं प्रभुः
यत्र त्वयोक्तोऽस्मि हि तत्र सर्वथा ।
प्रादुर्भविष्ये भवतो हि भक्त्या
वशास्तवाहं स्ववशोऽपि स्वेच्छया ॥ २२२ ॥

Bhagawān Śrīman Nārāyaṇa came to the śabda of 'Sathakodi' of Chaturmukha Brahma and Paramātmā told him that He should take avatār where Chaturmukha Brahma wishes Him to do.

"Though I am independent still out of My own volition, I am bound by your devotion". This was expressed by Paramātmā to him in the Meru Mountain.

11-223 :

ब्रह्मा प्रणम्याह तमात्मकारणं
प्रादां पुराह तरुणाय गाः शुभाः ।
जहार तास्तस्य पिताऽमृतस्रवाः
स कश्यपो द्राक् सहसातिगर्वितः ॥ २२३ ॥

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Chaturmukha Brahma heard this and prostrated to Śrī Hari who is the cause for him and spoke thus :

"I gave earlier to Varuṇa, some auspicious cows. But Varuṇa's father Kaśyapa Muni snatched those cows, giving amṛta, on the haughtiness that he was his father.

11-224 :

मात्रा त्वदित्या च तथा सुरथ्या
प्रचोदितेनैव हतासु तासु ।
श्रुत्वा जलेशात् स मयाभिशप्तः
क्षत्रेषु गोजीवनको भवेति ॥ २२४ ॥

Varuṇa Bhagawan told Chaturmukha Brahma that his father Kaśyapa Muni had done this act due to the persuation of his mother Aditi Devī as well as Surabhī Devī. Due to this, his father had taken those cows".

कश्यपकर्म श्रुत्वा, मया कश्यपः शप्तः ॥

By hearing the act of Kaśyapa Muni, Chaturmukha Brahma cursed him.

क्षत्रियेषु गोभिः जीवनकं जीवनोपायः यस्य सः भव इति ।

क्षत्रियेषु उत्पन्नानां गोजीवनकं नीचवर्तनं, तस्मात् गोजीवनको भव । इति शतृप्रत्ययः ।

"Let you (Kashypa) take birth in Kshatriya caln. **but lead a lower life by depending upon cows".**

11-225 :

शूरात्स जातो बहुगोधनाढ्यो
भूमौ यमाहुः वसुदेव इत्यपि ।

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तस्यैव भार्या त्वदितिश्च देवकी
बभूव चान्या सुरभिश्च रोहिणी ॥ २२५ ॥

That Kaśyapa Muni was born to Śūra Rāja as Vasudeva, on the Earth. He had many many cows as his wealth. Kaśyapa's two wives – Aditi Devī was born as "Devakī" and "Surabhī" Devī was born as 'Rohiṇī Devī" on the Earth.

11-226 :

तत्त्वं भवस्वाशु च देवकीसुत-
स्तथैव यो द्रोणनामा वसुः यः ।
स्वभार्यया 'धरया' तत्पितृत्वं
प्राप्तुं तपस्तेप उदारमान् सः ॥ २२६ ॥

Therefore, oh ! Bhagawān, You take avatār as the Son of Devakī. Further, the Vasu by name Droṇa, along with his wife Dharā Devī, has done tapas towards me for a long time, to have you, the Great, as their Son for being brought up. They have excellent and supreme mind. Droṇa (Vasu) and his wife Dhārā Devī did great tapas towards Chaturmukha Brahma to act as parents to Paramātmā.

तस्मै वरः स मया सन्निकृष्टः
स चास नन्दाख्य उतास्य भार्या ।
नाम्ना यशोदा स च शूरतात-
सुतस्य वैश्या प्रभवोऽथ गोपः ॥ २२७ ॥

For that Droṇa Vasu, Chaturmukha Brahma bestowed a boon as per his desire. That Droṇa will now take birth as "Nanda gopa". That Droṇa's wife Dhārā Devī, is now born as "Yaśodā Devī".

That Nanda gopa was born to Śūra Rāja through a Vyśya woman.

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Śūra Raja

↓

↓	↓
Son Vasudeva (Kaśyapa Muni)	Son through a Vyśya woman Nanda Gopa (Drona Vasu)

Vasudeva (Kaśyapa Muni) ↓

↓	↓
wife Devaki (Aditi)	wife Rohiṇī Devī (Surabhī)
↓	↓
Lord Krṣṇa took avatār.	Balarāma was born.

Nanda Gopa (Drona Vasu) ↓ Wife Yaśodā (Dharā Devī).

तौ देवकीवसुदेवौ च तेपतु-
स्तपस्त्वदीयं सुतमिच्छमानौ ।
त्वामेव तस्मात् प्रथमं प्रदर्श्य
तत्र स्वरूपं हि ततो व्रजं व्रज ॥ २२८ ॥

That Vasudeva and Devakī to have you as their son, did penance for a long time. Therefore you first show and exhibit your avatar first to Devakī and Vasudeva. Then you have to go to Gokulam.

इतीरितः सोऽब्जभवेन केशव-
स्तथेति चोक्त्वा पुनराह देवताः ।
सर्वं भवन्तो भवताशु मानुषे
कार्यानुसारेण यथानुरूपतः ॥ २२९ ॥

Like this Chaturmukha Brahma submitted to the Lord. For this, Paramātmā accepted the same in toto. Paramātmā saw the Devatās and said "You all at once be born in the world as per

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your status and to aid the deva-kārya. Having these in minds. Let your births take place on the Earth. Like this, Paramātmā ordered the Devatās :

From these verses in Tātparya Nirṇaya from 11-222 to 11-229, it would be very patent and clear; that Paramātmā took avatār in the family of cowherds, **because of the prayers of Chaturmukha Brahma.** This is the prime reason because Chaturmukha Brahma was Ekānta Bhakta of the highest order and so to please him, Paramātmā acted as per his wish, desire and prayers.

Śrī Vādirāja Mahān गोरूपधरां धरित्रीं स पालयिष्यन् हरिः आविरासीत् = When Dharā Devī came as a cow, naturally He took avatār in the vaṁśa of cowherd to protect her which would appeal to ordinary devotees immediately, without taxing much, as natural laws.

Śrī Vādirāja Mahān also hints to go to Tātparya Nirṇaya by stating सहानुकूलैः अमरैः स्वकीयैः = That Devatās took also avatār in the cowherd caln for which details are given in that great work of Śrīmad Āchārya. When devotee sees and understands this, naturally he would also follow the prayers of Chaturmukha Brahma, his curse on Kaśyapa, Vasudeva and Devakī's penance, Nandagopa and Yaśoda's boon by Chaturmukha Brahma and all other truths given by Śrīmad Āchārya, the Great.

* * *

Śloka 27

॥ अजन्मनः जातकर्म ॥

Jātakarma ritual to Him who has no birth at all

अजन्मनस्तस्य हि जातकर्म
विधाय विप्रा विदधुर्विधिज्ञाः ।

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मधोः कुलेऽजातमपि स्वमन्त्र-
मधुश्रिया माधवमादिदेवम् ॥ २७ ॥

विप्राः विधिज्ञाः विधाय अजन्मनस्तस्य हि जातकर्म विदधुः = The brāhmins well versed in performing birth-ceremony and others performed it, to the birthless Śrī Kṛṣṇa.

माधवं आदिदेवम् मधोः कुले अजातं अपि = Even he was not born in the family Madhu (a descendent of Yadu's race). Still they named Him as "Mādhava".

स्वमन्त्रमधुश्रिया = Śrī Kṛṣṇa was named so as 'Mādhava' because :

(i) by virtues of the vedic hymns.

(ii) honey used at the time of ceremony.

(iii) also due to the fact, He is the Husband of Goddess Mahālakshmi called as "**मा**".

(मायाः धवः = माधवः)

आदिदेवं = देवानां आदिदेवं आदिभूतं श्रीकृष्णं स्वमन्त्रमधुश्रिया स्वेषां ये मन्त्राः जातकर्मोपयुक्तवेदमन्त्राः ते च मधु च तत्कर्मोपयुक्तं पाक्षिकं तच्च तेषां श्रिया = कान्त्या माधवं माधवनामकं विदधुः = चक्रुः ।

मायाः धवः माधवः इति व्युत्पत्तिसम्भवात् मधुश्रित्येत्यनेन मधुनः सम्बन्धी माधवः इति ।

Note :

'मन्त्रमधु'— by this Śrī Vādirāja Prabhu brings to our notice the sūtra 1-3-31 :

ॐ मध्वादिषु असम्भवात् अनधिकारं जैमिनिः ॐ ॥

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मध्वादिषु = ''असौ वा आदित्यः देवमधु'' - in these Madhu and Jyotishṭoma Vidyās, Devatās have no Adhikāra. So opines Jaimini Āchārya.

वेदविद्या द्विविधाः

Vedavidyā is of two kinds

- (१) मुक्तिफलार्थाः — Having Moksha as the result
- (२) तदितरफलार्थाः — Having others as the result
  - This is again of two fold विद्याभेदात् — ब्रह्मविद्या
  - ब्रह्मकर्म कर्मविद्या — यथा मधुविद्या अग्निष्टोमविद्या

Śrī Bādarāyaṇa settles, in 1-3-33 :

ॐ भावं तु बादरायणः अस्ति हि ॐ

देवानां मध्वाद्यशेषविद्यासु अधिकारस्य सद्भावं मन्यते ।

Devatās have adhikāra in all including मधुविद्या – which means मधुविद्या has sambandha with God – So He is माधव. मधुनः सम्बन्धी माधवः ।

* * *

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Śloka 28

॥ कृष्णस्य स्तनपानकर्मवैभवम् ॥

Beauty and wonders in Lord Krsna's drinking the milk of His mother Yaśodā.

ततः स कृष्णः कृतजातकर्मा
प्रचक्रमेऽम्बास्तनपानकर्म ।
स्ववीक्षणेनैव मुहुः स्नुतं तत्
पयो मुधा स्यादिति चिन्तयेव ॥ २८ ॥

ततः स कृष्णः कृतजातकर्मा अम्बास्तनपानकर्म प्रचक्रमे ।

Then after the Jātakarma function was over, Krṣṇa started drinking the milk of His mother Yaśodā.

स्ववीक्षणेन एव मुहुः स्नुतं तत्पयः मुधा स्यात् इति चिन्तया एव प्रचक्रमे ।

By mere looking at Śrī Krṣṇa, the milk was overflowing for Yaśoda, and Śrī Krṣṇa drank the same, without leaving the same as a waste.

Note 1 :

प्रचक्रमे पूर्णस्य स्वस्य स्तन्यपानप्रयोजनाभावात् स्वदर्शनेन स्रुतं स्तनक्षीरं स्वार्पितं कुर्वन्निव स्तन्यपानं चकार इति भावः ।

Paramātmā Śrī Krṣṇa is full and perfect in all respects and for Him there is no use at all by drinking this milk of Yaśodā. Yet He drank the same, since it looked that it was submitted to Him and so the offerings of a devotee has to be received and in that sense, He drank the milk.

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Note 2 :

Further this feeding milk should be done and earlier to it Jāta Karma has to be performed.

प्राङ्नाभिकृन्तनात्पुंसो जातकर्मविधानतः ।
स्तनप्राशनतः पूर्वं छिन्ने नाले तु सूतकम् ॥

—इति वसिष्ठवचनात् ॥

* * *

Śloka 29

॥ कृष्णस्य स्तनपानकर्मवैभवम् ॥

The Beauty of milk being taken by Lord Kṛṣṇa.

पुरा जनन्याः स्तनपानजात-
सुखानभिज्ञोऽजनिरेव कृष्णः ।
पयौ स्तनक्षीरमतृप्तकल्पः
प्रियेषु नूत्नेषु हि कस्य तृप्तिः ॥ २९ ॥

पुरा जनन्याः स्तनपानजातसुख-अनभिज्ञः अजनिरेव कृष्णः = Lord Krṣṇa has no births at all. He is called "अजनि" in the strict sense. So He has never tested the milk of a mother, since there is no mother for Him. That happiness, He has not experienced earlier.

स्तनक्षीरं अतृप्तकल्पः पपौ = He drank the milk of the mother and acted as the one without satisfaction. It is true and justifiable.

प्रियेषु नूत्नेषु = नवीनेषु हि कस्य तृप्तिः = Is there any satisfaction to one in the case of new and dear objects ?

The idea behind there is :

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अजन्मनः स्तनपानं अति-अपूर्व इति भावः ।

which means for a person who has no birth at all, this drinking of mother's milk is a delight and wonder.

Note :

अजनिः एषः = अजनिरेषः = or अजन्निव = अजनिः एव ।

Śrī Vādirāja Mahān emphasises by these verses that Paramātmā has no birth at all. Whenever He appears on the Earth. He is only acting as though He is born but as a matter of fact, He only manifests.

उत्पत्तिः वासुदेवस्य प्रादुर्भावः न तु जनिः ॥

For Vāsudeva – Śrī Kṛṣṇa, birth is only Manifestation and nothing more. Śrī Vādirāja Prabhu brings to our notice "Parama Śruti", quoted by Śrīmad Āchārya in Tatwa Nirṇaya.

उत्पत्तिः वासुदेवस्य प्रादुर्भावो न चापरः ।
देहोत्पत्तिः तदन्येषां ब्रह्मादीनां तदीरणात् ।
देहोऽनादिः हरेः नित्यः ब्रह्मादीनां अनित्यकाः ।
मुख्योत्पत्तिः तदन्येषां प्रादुर्भावो हरेः जनिः ॥

—इति परमश्रुतेश्च ।

"In the case of Śrī Kṛṣṇa (Vāsudeva) origination means just manifestation and nothing else. All others like Chaturmukha Brahma have bodies that came into being throuh His actuating force. The body of Śrī Hari is unoriginated and eternal. The bodies of beings like Chaturmukha Brahma are not eternal. The other beings have birth in a primary sense. But the birth of Śrī Hari is just like His manifestation. (To show and demonstrate this truth only, Lord Narasimha appeared from the pillar).

Śrīmad Āchārya states in Tatwa Nirṇaya.

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2-79 :

वसुदेवसुतो नायं नायं गर्भेऽवसत् प्रभुः ।
नायं दशरथात् जातो न चापि जमदग्नितः ।
जायते नैव कुत्रापि म्रियते कुत एव तु ॥

The God is not born as the Son of Vasudeva. He never remained in the embryo. He is not born from Daśaratha, nor from Jamadagni. He is never born from anyone. Thereafter, how can He die.

Tatwa Nirṇaya 1-63 states :

एको नारायण आसीत् न ब्रह्मा न च शङ्करः ।
वासुदेवो वा इदमग्र आसीत् न ब्रह्मा न च शङ्करः ॥

During Mahāpralaya, Nārāyaṇa alone was present; neither, Chaturmukha Brahma nor Rudra was present. Before the commencement of creation, Vāsudeva alone was present; which means where is there anyone earlier to Him to be called as His mother or father ? As a fact, He is the Father of all.

"यो नः पिता जनिता".

Śrīmad Āchārya states in यमकभारतम् as : 4th verse

परमेषु यदा तेजः परमेषु चकार वासुदेवो जः ।
मानधि बिभ्रत्सु मनो माऽनधिमासीन्न वासुदेवोऽजः ॥

Here Śrī Yādavārya questions, if Śrī Kṛṣṇa is born to Vasudeva and So He is called as Vāsudeva – वसुदेवस्य अपत्यं पुमान् = वासुदेवः इति, then the name is found right from the beginning crores of years before Vasudeva and Devkī were there. So the important reason for that name to the Lord is :

वं = ज्ञानं, सु = समीचीनं पूर्णं यस्य तत् वसुः, ज्ञानेन पूर्णं मनः, तेन देवः देवनं स्तुत्यादि येषां ते वसुदेवाः । वसुधनं = ज्ञानधनं तेन देवाः

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प्रकाशमानाः वा ब्रह्मादयः, तेषां अयं सम्बन्धी वासुदेवः सम्बन्धश्च तज्ज्ञानदातृत्वरूपः ।

Which means knowledge is complete or having the wealth of knowledge are Chaturmukha Brahma and for them, Paramātmā is the giver of knowledge.

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Śloka 30

॥ कृष्णस्य स्तनपानकर्मविभवम् ॥

Wonder of milk being milk being drunk by Śrī Krṣṇa

बहूनि पुण्यानि स नन्दपत्न्याः
हृदि स्थिरीकर्तुमुरोजदुग्धम् ।
पपौ प्रदेशार्थितयेव शौरि-
र्न चेत्सुतृप्तस्य कुतस्तदिच्छा ॥ ३० ॥

शौरिः उरजौ स्तनौ तयोः दुग्धं स नन्दपत्न्याः पपौ ।

Śrī Krṣṇa who is the grandson of Śūrasena Rāja, emplied the milk of Yaśodā and drank in plenty. She was the wife of Nandagopa.

Why Śrī Krṣṇa did so ? why He emplied the space in entirety ? Śrī Vādirāja Mahān, describes this act of God as :

हृदि = हृदये बहूनि पुण्यानि श्रेयांसि स्थिरीकर्तुं सन्निधापयितुं प्रदेशं अवकाशं अर्थयते इति प्रदेशार्थी तस्य भावः प्रदेशार्थिता तयैव । तत्र पुण्यप्रक्षेपस्य अनवकाशात् पानात् क्षीरं बहिः कृत्वा, पुण्यं प्रक्षेप्तुं इव इति भावः ।

This is the wonderful and marvellous beauty of Śrī Vādirāja Mahān is describing even a small incident with the glory of Śrī

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Kṛṣṇa. This is because each and every act of Śrī Kṛṣṇa is percious and wonderful. Each is a delight and beyond anybody's imagination. Here He emptied the space in the heart of Yaśodā by drinking all the milk. Why ? This is because to load there with virtues stock. To get space for loading and stocking puṇya in Yaśodā, the space occupied by milk was clearly and Śrī Kṛṣṇa drank all the milk. The idea is that Yaśodā amassed very very great virtues by giving milk to Paramātmā. How many can have such a bhāgya ? Śrī Vādirāja Mahān reminds by calling Śrī Kṛṣṇa शौरिः and Yaśoda as नन्दपत्नी reminds the devotees, the great tapas done performed by Nandagopa and his wife Yaśodā who were originally Vasu by name Droṇa and Dharā Devī and above all the boon by Chaturmukha Brahma on them.

Note :

सुतृप्तस्य कुतः तदिच्छा = (नित्यतृप्तस्य कृष्णस्य)

This is a grand aspect stressed by the author. Śrī Bhagawān is आप्तकाम, which is full always with all desires totally fulfilled. Nothing need be received or acquired or earned by Him from anyone, at any time or at any place. He is a 'Res-Completa' of the Roman Law in the fullest sense. Then How such a person drinks Yaśodā's milk ? This is ony to do anugraha to her and for her benefit only. Ṭhe sūtra 2-1-33 :

॥ ॐ न प्रयोजनवत्त्वात् ॐ ॥

clearly states, that God does all these, only, and only for the benefit and advantage of others. For Him, there is no gain at all.

आप्तकामस्य का स्पृहा says the Vedas. For a person whose is full and all desires beings full satisfied, where is the question aspiration ?

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Still another point can be taken up at this juncture. Śrī Kṛṣṇa can load virtues in Yaśodā, even without drinking the milk from her. By drinking milk, His joy or happiness is not increased. By drinking milk of Yaśodā, He brings joy and happiness to her is contended, then it can be said also, equally with all force, that God can do such things and bring happiness even without drinking milk.

All such questions are answered by Śrīmad Āchārya in Guhādhikaraṇam, which the author summarises as "तदिच्छा".

Śrīmad Āchārya states from Padma Purāṇa,

शुभं पिबत्यसौ नित्यं नाशुभं स हरिः पिबेत् ।
पूर्णानन्दमयस्यास्य चेष्टा न ज्ञायते क्वचित् ॥

Though Śrī Kṛṣṇa – Śrī Hari is full takes the auspicious acts (like drinking milk etc.) but never takes inauspicious ones. **Though He is perfect and complete, why He does so, nobody knows ?.**

The answer is only "तदिच्छा" – His DESIRE.

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Śloka 31

॥ कृष्णस्य स्तनपानकर्मवैभवम् ॥

Splendour of Śrī Kṛṣṇa's drinking milk

विभुर्यशोदाङ्कगतोऽपिबत्स
स्तनं प्रगृह्यान्यमुरोजदुग्धम् ।
दृशाऽमृतं दानफलं तदैव
दिशन्निवाम्बाननमीक्षमाणः ॥ ३१ ॥

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विभुः = श्रीकृष्णः यशोदायाः अंगतः अपिबत् स्तनं प्रगृह्य अन्यं उरोजदुग्धम् ।

Śrī Krṣna drank the milk from Yaśodā in plenty, holding the other hand of another breast of Yaśodā.

पीयमानव्यतिरिक्तं स्तनं शिशुजात्यनुसारेण प्रगृह्य हस्तेन गृहीत्वा दृशा = दृष्ट्या ।

Śrī Kṛṣṇa did so to exhibit the natural procedure adopted by children, when they hold one breast in their hands and drink of the other breast.

अमृतं दानफलं तदैव दिशन्निव = प्रतिपादयन्निव अम्बाननं = मातृ-मुखम् ईक्ष्यमाणः सन् ।

So Krṣna saw the face of the mother Yaśodā at that time, telling her that He was giving Moksha to her by His look then itself as a reward for her milk feeding.

Note :

(1) ईक्षमाणः सन् मातृमुखं = Seeing the face of the mother, The very merciful look of the Lord will bestow Moksha to Her and relate from this worldly bondage. दर्शनं By God is so powerful and effective that it converted a stone – Jaḍa into a beautiful divine woman. Ahalyā. Same Śrī Rāma, now as Kṛṣṇa, by this look bestows Moksha to her, became She is Dharā Devī, who has recommended already by Chaturmukha Brahma by his boon.

(2) The authority as "अत्युत्कटैः पुण्यपापैः इहैव फलं अश्नुते" इति वचनात्, which means if very strong and heavy sin or virtue is committed or performed, then the result

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due to that, would be suffered or enjoyed immediately, here itself.

For Yaśodā, while breeding milk to Śrī Kṛṣṇa, she had happiness as though she was in Moksha, though she was sitting in Gokula, and later she was given permanent Moksha also.

* * *

Śloka 32

॥ कृष्णस्य स्तनपानकर्मवैभवम् ॥

Glories of Śrī Kṛṣṇa in act of drinking milk from Yaśoda

पूर्णस्यापूर्णतां मत्वा गोपी गोपीनमन्दिरा ।
क्षीरस्यतीति क्षणशः क्षीरं पाययति प्रभुम् ।। ३२ ।।

पूर्णस्य अपूर्णतां मत्वा, गोपी गोपीनमन्दिरा क्षीरस्यति क्षीरमात्मार्थं पातुं इच्छति इति ।

The cowherdess – Yaśodā Devī who had her in houses lot of cows every where. She was giving milk every moment to Śrī Kṛṣṇa, who had all His desires and wants totally fulfilled always.

क्षणशः प्रभुं क्षीरं पाययति ।

Yaśodā was thinking that His desires were not fulfilled and that Śrī Kṛṣṇa was desirous of drinking milk.

Note :

Śrī Kṛṣṇa is called by Śrī Vādirāja Mahāprabhu as "पूर्णः" and "प्रभुम्". These have very large philosophical signigicance as well as to the context under consideration. Parmātmā is always

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full in all respects. Bṛhadāraṇyaka Upanishad says : in the सप्तमोऽध्यायः - प्रथमं ब्राह्मणम् as :

पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमदुच्यते ।
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ६-१-१ ॥

The Mūla rūpa of the Supreme God is full. The Avatāra rūpa is also full. From the Mūla rūpa, the Avatāra rūpa emanates. The Mūla rūpa again takes back the Avatāra rūpa and remains full. Śrī Kṛṣṇa is full avatāra of Paramātmā and nothing is needed to Him.

अवताराः महाविष्णोः सर्वे पूर्णाः प्रकीर्तिताः ।
पूर्णश्च तत्परं रूपं पूर्णात् पूर्णाः समुद्गताः ।
परावरत्वं तेषां तु व्यक्तिमात्रविशेषतः ।
न देशाकालसामर्थ्यैः पारावर्यं कथञ्चन ॥

पूर्णरूपस्य पूर्णं यदवतारगं रूपं तदात्मन्यादाय पूर्णमेवावतिष्ठते ।

Hence Śrī Kṛṣṇa is 'पूर्ण' full and perfect in all respects.

* * *

Śloka 33

॥ पूतनायाः आगमनम् ॥

Arrival of Putanā to Gokula

ततः कदाचित्पथि पूतनाख्या
स्वमायया रूपमवाप्य रम्यम् ।
तमङ्कमारोप्य विषानुषक्त-
कुचं मुदाऽपाययदम्बुजाक्षम् ॥ ३३ ॥

ततः कदाचित् = कस्मिंश्चित् दिवसे पूतनाख्या पूतना नाम्नी राक्षसी पथि = मार्गे स्वमायया = स्वशक्त्या रम्यं रमणीयं रूपम् अवाप्य ।

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After Yaśodā fed milk to Śrī Kṛṣṇa, one day after the birth ceremony were all over, a demoness by name Pūtanā assumed on the way a beautiful form by her own powers.

रम्यं तं अङ्कमारोप्य विषानुषक्तकुचं अम्बुजाक्षं मुदाऽपाययत् ।

That Pūtanā took the Lotus eyed Krsna on her lap and allowed Him to suckle milk gladly from her and when she had smeared her breasts with poison.

अपाययत् = पाययामास ॥

Note :

विषानुषक्तकुचं गरसम्बद्धस्तनं मुदा मरिष्यतीति सन्तोषेण अपाययत् पाययामास इति ।

Pūtanā with glad heart, gave milk to Śrī Kṛṣṇa, from her poisoned breast. As a matter 'मुदा मरिष्यतीति' अपिबत् – Śrī Kṛṣṇa with glad heart drank the milk because the demon is going to die shortly is the inner meaning.

* * *

Śloka 34

॥ पूतनायाः आगमनम् ॥

Arrival of Pūtanā to Gokula.

परिस्फुरन्नूपुरकङ्कणोज्ज्वला
लसन्नितम्बार्पितरत्नमेखला।
दृगन्तसंस्तम्भितमानिमण्डला
तदोर्वशीवास्ति विलोलकुण्डला॥ ३४॥

परितः प्रकाशमानानि नूपुराणि कङ्कणानि तैः उज्ज्वला दीप्यमाना लसति नितम्बे कटेः पश्चात् भागे अर्पिता निहिता रत्नमेखला रत्नखचितकाञ्ची ।

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That Pūtanā, at the time of her arrival to Gokula at Nandagopa's house, had glittering and shining bright brilliant anklets and bangles and belt round her waist.

यया सा तथा दृगन्तेन = लोचनान्तेन कटाक्षेण इत्यर्थः ।

By her glances of eyes sideways, she was attracting the males of Gokula, and made them out of order.

संस्तम्भितमानिमण्डला = पुरुषाणां मण्डलं चक्रं यया सा ।

Made the males to revolve and loose their balance.

तदा उर्वशी नामाप्सरःस्त्रीषु काचित् उत्तमा स्त्री । विलोलकुण्डला ।

The ear rings were oscillating made people to oscillate. That Pūtanā had Ūrvaśi's āveśa in her and hence had so much beauty in her.

अनेन पूतनायां उर्वश्यावेशात् सौन्दर्यं इति अवगम्यते ।

Note :

Śrīmad Āchārya in Tātparya Nirṇaya states in 12-8 as :

सा ताटका चोर्वशीसम्प्रविष्टा
कृष्णावध्यानन्निरयं सञ्जगाम ।
सा तूर्वशी कृष्णभुक्तस्तनेन
पूता स्वर्गं प्रययौ तत्क्षणेन ॥ ८७ ॥

That Pūtanā was earlier, who she was is explained. She was "Tāṭakā" by name, a rākshasī existed in Tretā Yuga. In the body of Pūtanā, the divine damsel Ūrvaśi had entered. That Ūrvaśi due to the sin of enjoying with Tumburu had the curse of entering the body of Pūtanā.

सा पूतनादेहस्था ऊर्वशी कृष्णेन भुक्तेन पीतेन स्तनेन स्तन्येनेत्यर्थः । पूता तुम्बुरुरमणदोषात् पूता सती ।

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सा तु ऊर्वशी कृष्णभुक्तस्तनेन स्वर्गं वित्तपस्य कुबेरस्य पुनः दिवं स्वर्गं ययौ ।

Due to the great virtue, that Ūrvaśī acquired due to the touch of Śrī Krṣna, by taking the milk, she was redeemed from the sin, and went immediately to the Heavens and joined Kubera, the King of wealth.

Similarly, Tumburu who became a rākshasa by name Virādha due to this fault was also released by Śrī Rāma.

प्रादात् च तस्य सुगतिं निजगायकस्य
भक्षार्थमंसकमितोऽपि सहानुजेन । (५-२१).

Śrī Rāma having due regard to the word of Chaturmukha Brahma gave Tumburu a good place in heavens who was Chaturmukha Brahma's singer.

* * *

Śloka 35

॥ पूतनायाः आगमनम् ॥

Arrival of Pūtanā to Gokula

स पूतनोच्चस्तनकुम्भचुम्बि-
मुखारविन्दो हरिराबभासे ।
विषं बहिष्ठं प्रमदान्तरङ्गे
सुपूरयंस्तन्मुखवर्त्मनेव ॥ ३५ ॥

स पूतनोच्चस्तनकुम्भचुम्बिमुखारविन्दः हरिः आबभासे ।

Pūtanā had breasts like high mountains. That Hari, Śrī Krṣna who had eyes like Lotus flowers kissed those breasts of Pūtanā.

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विषं बहिष्ठं प्रमदायाः पूतनायाः अन्तरङ्गे तन्मुखस्य तस्य स्तनस्य मुखे चुश्रुके, यद्वर्त्म स्तन्यस्रवणद्वारे तेन सुः सम्यक् पूरयन्निव आबभासे = चकासे ।

Śrī Kṛṣṇa filled inside her whole body with poison which she had on her breasts smeared while sucking milk, Śrī Kṛṣṇa saw that the poison was sent through the nipples of those breasts inside her whole body.

Note :

(1) Śrī Kṛṣṇa here demostrated the Nyāya principle of "कुवलयापीडन्याय" which He would be demonstrating later when He kills the monstrous elephant, at Kaṁsa's palace. Śrī Kṛṣṇa plucked the ivory tusk of the elephant and used the same as a weapon and killed that asuric elephant.

Like this, the same poison over her body outside brought by her, was injected inside of her and she was killed.

In Rukmiṇīśa Vijaya

– Śrī Kṛṣṇa

विषं बहिष्ठं पूरयन्निव आबभासे = Śrī Kṛṣṇa sent the poison which the Devīl Pūtanā had smeared on her body back into her body and saw that she was done way with.

This is called 'कुवलयापीडन्याय' that is, using the same article which came to destroy the other. The elephant rogue was sent by Kaṁsa to kill Kṛṣṇa, but Śrī Kṛṣṇa pulled its task and hit in the reverse direction with the sharp end and killed that elephant. Like that out of the poison brought by Pūtanā, the same was re-injected and Pūtanā was killed.

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In Madhwa Vijaya
– Śrīmad Āchārya

The nīcha King by name Īśwara Deva wanted Śrīmad Āchārya to dig the place and prevented his further travel. Śrīmad Āchārya used the same weapons / articles like axe etc. which were offered to him for the work, to that King in return and asked him to demonstrate first. That bad King started that work and cotinued and confirmed the same for the whole day with axe etc. since Śrīmad Āchārya totally captivated his mind.

प्रकारं प्रकटीकर्तुं आरभ्य विरराम नो ।
महीयो मतिमाहात्म्यात् वैवश्येन खनन् खलः ॥

खलः प्रकारं प्रकटीकर्तुं आरभ्य, महीयो मतिमाहात्म्यात् by the Mahimā of our great Āchārya, वैवश्येन खनन् खलः, न विरराम Never stopped. Śrīmad Āchārya with a smile went further in his tour.

* * *

Śloka 36

॥ पूतनासंहारः ॥

Killing of the demoness Pūtanā

रमाधरोष्ठामृतपानजात
महानुभावेन न पूतनायाः ।
उरोजसङ्ग्यार्तिकरो गरोऽसौ
बभूव बालस्य बलानुजस्य ॥ ३६ ॥

बलानुजस्य बालस्य श्रीकृष्णस्य रमायाः मङ्गलदेवतायाः अधरोष्ठे यत् अधरामृतं, तस्य पानेन आर्तिकरः दुःखकरो न बभूव ।

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The younger brother of Balarāma, Śrī Kṛṣṇa, had great power of on account of His drinking the nectar of the lower lip of Śrī Mahālakshmi. Hence by the poison of Putanā was not made Him to be unhappy.

महानुभावः सामर्थ्यं येन रमाधरामृतपानजन्यसामर्थ्येन । अमृतपूर्णस्य वदनस्य विषमकिञ्चित्करं इति भावः ।

For the mouth which is filled with nectar, the poison cannot do any harm, is the spirit of this idea by the author.

Further, It is not as though that Śrī Kṛṣṇa got the power due to the drinking of amṛta from the lip of Mahālakshmi has amṛta always on Her lips and Śrī Kṛṣṇa does anugraha to Her by drinking that, and giving pleasure to Her. **All these are embedded in the śabda "महानुभावेन" ।**

* * *

Śloka 37

॥ पूतनासंहारः ॥

Killing of the demoness Pūtanā

मरिष्यतो भोजयतेर्न जन्म
तमः श्रमार्हस्य भविष्यतीह ।
इत्येव धात्रीमवधीत्स तस्य
व्रतीन्द्रवृन्दार्चितपादपीठः ॥ ३७॥

तस्य व्रतीन्द्रवृन्दार्चितपादपीठः = The sandals of Lord Śrī Kṛṣṇa are worshipped by multitudes of ascetics of the parama haṁsa order. That Kṛṣṇa killed Pūtanā now.

धात्रीमवधीत् सः = That nurse of Kaṁsa,

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भोजपते = who is the King of Bhojas, was killed now.

If the foster mother of Kaṁsa is killed, what will happen to him again, if he is born as a child, Who will feed him with milk. Here comes the beauty of the Mahāprabhu Śrī Vādirāja, who brings the great prameya – truth as far as the demon. Kālanemī – Kaṁsa is concerned.

मरिष्यतो भोजपतेः न जन्म तमःश्रमार्हस्य भविष्यति इह = When this Kaṁsa dies, he would not be born again, but would go straight away to eternal hell, from which there is no coming back to the world again. Because of this, there is no necessity to retain the foster mother, Pūtanā, for him to feed with milk and so Śrī Kṛṣṇa killed her.

What a spectacular beauty and methology adopted by Śrī Vādirāja Prabhu, in telling the incident by way of story but at the same time, bringing some, the Vedic truth in a simple style, understandable and enjoyable and appreciable even by a common man.

Note :

व्रतीन्द्रवृन्दैः परमहंससमूहैः अर्चितम् आदृतं पादपीठं पादुकं यस्य सः, श्रीकृष्णः । अनेन स्त्रीहत्याजन्यदोषदूरत्वं ध्वन्यते ।

By this adjective, namely the sandals of Lord Śrī Kṛṣṇa was adored always by great saints, ṛshis, munis and paramahaṁsas, it is made clear that by killing of a woman – devīl like that of Tāṭakā there is no iota of fault on Śrī Rāma or Śrī Kṛṣṇa now while killing Pūtanā, the devīl (female). In fact, Sage Viśwāmitra requests Śrī Rāma in Vālmīki Ramāyaṇa as :

अधर्मसहिता नार्यो हताः पुरुषसत्तमैः ।
तस्मादेनां घृणां त्यक्त्वा जहि मच्छासनान्नृप ॥

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This point was never taken into account at all by Śrīmad Āchārya in Tātparya Nirṇaya, perhaps on the ground **that Tāṭakā is not a woman but a devīl and monster and the usual rule has no application.**

* * *

Śloka 38

॥ पूतनासंहारः ॥

Killing of the demoness Pūtanā

व्रजस्थबालग्रहपीडिता सा
विषप्रदानस्य फलं प्रपेदे ।
तथा हि कृत्या महति प्रयुक्ता
स्वकीयमृत्यत्वमुपैति पृथ्व्याम् ॥ ३८ ॥

व्रजस्थ बालग्रहपीडिता = That Pūtanā is a plague to the children of Gokula.

सा विषप्रदानस्य फलं प्रपेदे = From the child, Śrī Kṛṣṇa, she obtained the reward of her giving poison to Him.

तथा कृत्या पृथ्व्याम् = This is quite proper in the world.

महति प्रयुक्ता स्वकीयमृत्युत्वं उपैति = Hatred and dangers directed towards great men will recoil on those uttering them and cause their own death.

Note :

ननु कृष्णाय विषदाने कृष्णस्य मरणं भवेत्, पूतनायाः कथं मरण-मित्यतः आह ।

Pūtanā came to Gokula to give poison to Kṛṣṇa but it resulted in her death. This is so. This is the worldly rule.

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पृथ्व्यां महति महापुरुषे प्रयुक्ता कृत्या आभिचारिकक्रिया स्वकीय-मृत्युत्वं उचितं इति भावः ।

The same thing happned to when he wanted to burn Kunti and her five sons in the wax palace, but that resulted in the death of his own sister and her five sons.

महति महापुरुषः श्रीभीमसेनः ।

Similarly the worst demon, Duśśāsana wanted to bring down the modesty of Draupadi in the sabhā but in the result, he fell down and swanooned by the exhaustion of pulling down the sarees.

महति महानारी श्रीद्रौपदी ।

Daksha did great Yajña and insulted Sati Devī and Lord Rudra, with the result in the very same Yāga, his head was cut off by Vīrabhadra (Śambhu and Paramātmā in him acted).

महति पुरुषः श्रीरुद्रः पार्वती च ।

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Śloka 39

॥ पूतनासंहारः ॥

Killing of the demoness Pūtanā

अपि प्रदत्ते गरले शिशुं तम्
अभीतमालोक्य भुजङ्गसङ्घान् ।
बिभीषयन्ती समगादधः सा
न चेद्द्विपर्यस्तमृतिः कथं स्यात् ॥ ३९ ॥

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गरले विषे प्रदत्तेऽपि अभीतं मरणभयरहितं शिशुं श्रीकृष्णं आलोक्य भुजङ्गसङ्घान् विषधराणां समूहान् विभीषयन्ती अतिक्रूरं विषं भवद्भिः न दत्तमिति अधोभुवने स्थितान् सर्पान् तर्जयन्ती सा पूतना अधोलोकं समगात् ।

Even when the deadly poison was given to the child Śrī Kṛṣṇa which entered His throat but did not do harm at all, Pūtanā got upset and left for the lower world to criticise and take actions on the serpents who had given the poison earlier to her, that it was not severe dose. To condemn them, she went to the lower regions.

पूतना न मृता किन्तु भुजङ्गभीषणार्थं स्वयमेव अधोलोकं जगाम इति ।

Pūtanā did not die but went to lower worlds to frighten the snakes on the basis they had cheated her.

न चेदेवं न चेत् विपर्यस्तमृतिः एकस्य विषदाने अन्यस्य मरणं कथं स्यात् ।

If it is not so, then how can the reverse can happen. The giver of the poison dies, whereas the consumer of the poison remains unaffected.

Śrī Vādirāja Mahāprabhu, beautifully states this situation by ironically showing the reverse order.

अनेन पूतनाया अधोलोकगमनम् एव, न तु ऊर्ध्वलोकगमनम् इति ध्वन्यते ।

By this, Pūtanā must have gone to the upper world to Yamaloka, but goes to the lower world of Nāgaloka. (The nicest of putting that Pūtanā was dead).

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Śloka 40

॥ पूतना ताटका एव ॥

Pūtanā is Tāṭakā only

उत्तुङ्गहस्तचरणायतशैलशृङ्गां
विस्तारितानन विनिर्गतदीर्घदंष्ट्राम् ।
शुष्यत्तटाकसदृशोदरघोररूपां
तर्केऽतिकर्कशरवोज्ज्वलताटकां ताम् ॥ ४० ॥

उत्तुङ्गहस्तचरणायतशैलशृङ्गां = That Putanā with her long hands and feet like the high peaks of a mountain,

विस्तारिताननविनिर्गतदीर्घद्रंष्ट्राम् = with her large teeth protruding from her wide open mouth,

शुष्यत्तटाकसदृशोदरघोररूपां = with a fearful form of belly like a dried uplake so ugly,

तर्केऽतिकर्कशरवोज्ज्वलताटकां ताम् = I imagine she was very Tāṭakā glowing with the highly piercing cry.

अनेन पूतनायाः ताटकात्वं ध्वन्यते ।

By this, it is sure that Pūtanā is the earlier asuri Tāṭakā only who lived earlier.

Note :

Śrīmad Āchārya states in Tātparya Nirṇaya as

सा ताटका चोर्वशी सम्प्रविष्टा । (१२-८८)

He calls even Pūtanā as Tāṭakā only since there is no reference to Pūtanā in the śloka. The redemption of Ūrvaśi is from Pūtanā only.

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Śrīmad Ācharya states :

सा ताटका चोर्वशी सम्प्रविष्टा कृष्णावध्यानान्निरयं सञ्जगाम ।

While talking of Kṛṣṇa avatār, she should be called as Pūtanā, but Śrīmad Āchārya calls as Tāṭakā to show that both of them are one and the same.

Tāṭakā	Pūtanā
(i) Name also contains one गुरु, लघु, गुरु letter ता-ट-का.	(i) Name also contain one गुरु, लघु, गुरु letters पू-त-ना.
(ii) Lived in Tretā Yuga and was eating ṛshis and spoiling all tapas in the forests.	(ii) Lived in Mathurā and was a source of nuisance to infants.
(iii) Belonging to Rāvaṇa group.	(iii) Foster nurse for Kaṁsa.
(iv) Came as a demoness and Śrī Rāma killed her.	(iv) Came in a conceited way like damsel and Kṛṣṇa killed in a hidden way pretending to drink milk but drew her life out.
(v) At her death, it was relief to all seers, saints and sātwic souls at the forest.	(v) At her death, it was a source of relief to Nanda gopa and other innocent cowherds and children.
(vi) Came as an ugly devil and died so.	(vi) Came to Gokula as a divine damsel but dies with her usual Swabhāva rūpa of an ugly demoness.

* * *

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Śloka 41

॥ उर्वश्याः सद्गतिः न पुनः ताटकायाः ॥

Urvaśī's good end; but not again to Tāṭakā

मुकुन्दविद्वेषविषानुषङ्गा-
द्वियोजिताङ्गी किल पूतनैका ।
पपात धन्या ललनाग्रगण्या
जगाम चान्याऽमरलोकलोकम् ॥ ४१ ॥

पूतना एका मुकुन्दविद्वेषविषानुसङ्गात् वियोजिताङ्गी किल = One Pūtanā (of the form of Tāṭakā) who dies on account of the connection with the poison of hatred to Śrī Viṣṇu and she

पपात = fell into hell eternally.

धन्या ललना अग्रगण्या च अन्य-अमर-लोकं जगाम = The other blessed woman (Ūrvaśī) who is fit to be numbered first among the women went to the world of the group of gods.

Note :

मुकन्दविद्वेषविषानुसङ्गात्— Śrī Vādirāja Mahāprabhu by taking the demoness Pūtanā as an illustration states the worst poison that would destroy a person in "hatred towards Mukunda". This is the worst enemy in that person.

Śrīmad Āchārya explains as to what is meant by hatred towards Mukunda in Tātparya Nirṇaya, 1-113 & 114 :

जीवाभेदो निर्गुणत्वं अपूर्णगुणता तथा ।
साम्याधिक्ये तदन्येषां भेदस्तद्गत एव च ॥ ११३ ॥

प्रादुर्भावविपर्यासस्तद्भक्तद्वेष एव च ।
तत्प्रमाणस्य निन्दा च द्वेषा एतेऽखिला मताः ॥ ११४ ॥

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(1) Identity of souls with God.

(2) Absence of qualities in Him.

(3) Thinking that His qualities are imperfect.

(4) Understanding others as His equals or superiors.

(5) Difference between Himself and His avatāras, attributes and activities.

(6) Misunderstanding His incarnations which means treating avatāras as not; and not avatāras as Paramātmā, as in the case of Balarāma, Pṛthu Chakravarti and others.

(7) Hatred towards His devotees.

(8) Criticising the authorities (namely Vedas and other śāstras proclaiming His supremacy etc. and

(9) Hatred towards His devotees.

All these are falling under मुकुन्दविद्वेषा: ॥

Note 2 :

Tāṭakā, the demoness in Rāmāyaṇa is now born as Pūtanā in her body the two persons were there. One is that Thāṭaka and the other one is the divine damsel Ūrvaśī. **The mention of Moksha to Pūtanā in some purāṇas relates only to Ūrvaśī but not to Pūtanā. Smṛti text says :**

कंसपूतनिकायाश्च बान्धवादियुता यत: ।
जीवद्वयसमावेशाद्गतिद्वयजिगीषव: ॥

Śrīmad Āchārya has in Tātparya 12-87 made is very clear :

''सा ताटका च उर्वशीसम्प्रविष्टा'' इति ।

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Śloka 42

॥ द्वेषेण न मोक्षः ॥

No Moksha, by hating Śrī Kṛṣṇa

Mahān Śrī Vādirāja Mahāprabhu highlights the importance of the doctrine that by hatred towards Viṣṇu, none can attain Moksha and replied to Viśiṣṭādwaita and others, who have wrongly quoted Śrīmad Bhāgavatam regarding "वैरेण यन् नृपतयः" – that Śiśupāla got Moksha, which is not a truth, but only Jaya residing in him, was released and given a good position.

यदि प्रभुर्विद्विषतोऽपि शौरिः
प्रसादकृत्तर्हि कुतः सुरारीन् ।
विजित्य भक्ताय तदीयभाग्यं
प्रयच्छति स्वैरमिहावतीर्य ॥ ४२ ॥

यदि प्रभुः विद्विषतः अपि शौरिः प्रसादकृत् तर्हि कुतः सुरारीन् विजित्य,

If Prabhu Śrī Kṛṣṇa, who is to confer Moksha blesses even those that hate Him, then why does He incarnate on this Earth at His Will, and then conquer the enemies of gods,

भक्ताय तदीयभाग्यं प्रयच्छति स्वैरं इह अवतीर्य ।

and for His devotees why should He grant all wealth by taking incarnations here ?

Note :

Śrī Vādirāja Mahān hereby puts a succint question to the devotees, that it would be foolish to say that even by hatred,

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Moksha can be reached. If that were be the case, then why should He take avatār to punish Rāvaṇa and others and give protection to Vibhīshaṇa and other devotees.

The smṛti also clearly states :

"सर्वथा भक्तितो मुक्तिः द्वेषात्तम उदीरितम् ।
नियमस्त्वनयोः नित्यं मोहायान्यद्वचो भवेत् ॥"

इति स्मृतेः द्वेषात्, न मोक्ष इति ।

Moksha is reached only by devotion. By hatred towards Viṣṇu, only Tamas is obtained.

In all the Avatāras of Paramātmā, it is seen constantly and uniformly that He kills the haters of Him and bestows all wealth including Moksha to His devotees. In case, for His haters also, He were to bestow Moksha, then where is the need for the avatāras at all.

Note 2 :

Śrīmad Āchārya states the Vedic truth in Viṣṇu Tatwa Nirṇaya, as 1-117 :

भक्त्यैव तुष्टिं अभ्येति विष्णुः नान्येन केनचित् ।
स एव मुक्तिदाता च भक्तिः तत्रैककारणम् ॥ ११७ ॥

Lord Viṣṇu will be pleased by Bhakti alone, but not by any other means. He bestows liberation. Bhakti is the chief means for it. Bhakti and द्वेष are diametrically opposite to each other. Logically they cannot bear the same results, is highlighted by Śrī Vādirāja Mahān here.

* * *

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Śloka 43

॥ द्वेषेण न मोक्षः ॥

No Moksha for haters of Śrī Krsna

द्विषां हरिर्यच्छति यर्हि मोक्षं
न तर्हि कस्मादपवर्गमार्गः ।
अरिष्टवातासुरवत्सकेशि-
विनाशकाले विवृतः शुकेन ॥ ४३ ॥

Here Śrī Vādirāja Mahāprabhu puts a very pertinent and succint question to our logic, to bring home the point very clearly that incase of Pūtanā, it is only for Ūrvaśī, heaven was awarded but for Pūtanā who hated Lord Kṛṣṇa tamas was the result.

If Pūtanā was also awarded Moksha, if it is assumed just for argument sake, then the great author, cites the cases of Arishṭa, Tṛṇāvarta, Vatsa and Keśi who all hated Śrī Kṛṣṇa were on death pulled to Tamas. Why should it happen ? The clear answer is, in them, there was no other jīva present as in the case of Pūtanā. This argument is simply superb and would close the mouth of the opponents, who contend that hatred can also give good results.

यदि द्विषां = द्वेषिणां मोक्षं यच्छति । तर्हि अरिष्टः वातासुरः (तृणावर्तः) वत्सः वत्सासुरः केशी केश्याख्यदैत्यः तेषां विनाशकाले मरणसमये अपवर्गमार्गः केश्यादीनां मोक्षगमनं शुकेन न विवृतः ।

If by hatred towards Śrī Kṛṣṇa, for such sinners, haters of God also, Moksha were to be given. Then why Śrī Śukāchārya, in his Bhāgavatam, did not say so in the case of Ariṣṭa, Vātāsura, Vatsa, Keśi asura while they died ?

केश्यादीनां मोक्षं अनुक्त्वा, पूतनायाः एव मोक्षोक्तेः ज्ञायते अत्र कश्चित् विशेषोऽस्तीति ।

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When Śrī Śukāchārya did not mention Moksha to Keśi and others, but in the case of Pūtanā alone, who falls in the same cadre of Keśi and others, **then naturally there should be some speciality in her case.**

स च विशेषः पूतनायां शुभजीवसमावेशरूपः केश्यादिषु नेति ।

That speciality is, in the case of Pūtanā, there was a good soul residing in her, which was not in the cases of Keśi and other wicked souls like Ariṣṭa and others.

सर्वत्र अनुक्त्वा पूतना-कंस-शिशुपालवधाख्य-तत्स्थानत्रय एव तेषां मुक्तिकथनोक्तेः इति हृदयम् ।

In all places, this was not told, but in the case of these three alone

(1) Śiśupāla

(2) Kaṁsa and

(3) Pūtanā

alone, it was so stated, which means, there was a good soul living in them, which was awarded and restored to good position.

* * *

Śloka 44

॥ द्वेषेण न मोक्षः ॥

For haters of Śrī Kṛṣṇa, no Moksha

पतन्त्यधोऽनादृतकृष्णपादा
न चेद्यमस्यालयमेष्यसि त्वम् ।
स नैर्ऋतं धाम जगाम दैत्य
इतीरिता दुर्गतिरेव तेषाम् ॥ ४४ ॥

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अनादृतौ कृष्णपादौ तिरस्कृतौ यैः ते अनादृतकृष्णपादाः अधः तमसि पतन्ति = Those who disrespect and disregard the Lotus Pādas of Lord Kṛṣṇa, they fall in the Tamas.

न चेद्यमस्यालयमेष्यसि त्वम् = If you don't give me the way, you will go to the world of Yama.

स नैर्ऋतं धाम जगाम दैत्यः इतीरिता दुर्गतिरेव तेषाम् = For those daityas, there is only bad destiny like Naraka, Tamas etc. Ariṣṭa asura went to the residence of Niruti. Like this, only wretched goal is mentioned for those demons, who were haters of Śrī Kṛṣṇa.

Note :

Śrīmad Bhāgawatam 10-2-232 states :

अनेन येऽन्येऽरविन्दाक्ष विमुक्तमानिन-
स्त्वय्यस्तभावादविशुद्धबुद्धयः ।
आरुह्य कृच्छ्रेण परं ततः पत-
न्त्यधो नादृतयुष्मदङ्घ्रयः ॥ इति ।

Oh ! Lotus eyed one, those whose mind is not very pure, due to lack of devotion to you and because they have failed to adore your pādas, fall down from their position, even on attaining with great difficulty a high state in the form of noble birth, learning and asceticism, so favourable to attain liberation.

Śrīmad Bhāgavatam 10-36-14, shows the end of Kaṁsa in the hands of Lord Kṛṣṇa and the devīl hated the Lord so much and met with his final goal.

असृग् वमन् मूत्रशकृत् समुत्सृजन्
क्षिपंश्च पादाननवस्थितेक्षणः ।
जगाम कृच्छ्रं निर्ऋतेरथ क्षयं
पुष्पैः किरन्तो हरिमीडिरे सुराः ॥ १४ ॥

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Vomitting blood, discharging urine, and dung profusely, and throwing up his feet, with the eyes rolling the demon experienced (great) agony and eventually met his end at the hands of Death (himself in the disguise of Lord Kṛṣṇa), who is the destroyer of death. The Devatās in heavens applauded Śrī Hari covering Him with flowers. Haters of Śrī Kṛṣṇa, hell is the result and no whisper of Moksha to them.

* * *

Śloka 45

॥ द्वेषेण न मोक्षः ॥

For haters of Śrī Kṛṣṇa, there is no Moksha

Śrī Vādirāja Mahāprabhu at this juncture deals with a very subtle and delicate issue over which many philosophers have confused unnecessarily forgetting the main crux of the truth.

विद्वेषमूलस्मरणेन तुष्टि-
रित्यप्यवद्यं न जहाति पक्षः ।
हिंसार्थमालिङ्ग्यतस्तरक्षोः
किं चेष्टया तुष्यति कामधेनुः ॥ ४५ ॥

विद्वेषमूलस्मरणेन = While hating God, it cannot be done without remembering Him and uttering His names. (Some say that rememberance and uttering the name of God will clear off all the sins. So while criticising God, His remembrance and utterance of names are done, which would exonerate the defaulter from the sins. This argument is very ridiculous, fallacious and really funny. Śrī Vādirāja Mahāprabhu, in this verse, cites a glorious and simple example, to show, that how bad is the conclusion so arrived.

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तुष्टिः इति अपि अवद्यं न जहाति पक्षः = God is pleased by such rememberance of Him and utterance of His name (while hating and criticising Him).

On this argument, the answer would be :

हिंसार्थं आलिङ्गयतः तरक्षोः किं चेष्टया तुष्यति कामधेनुः ॥

Is Kāmadhenu (a cow) pleased the tiger's deed of embracing her for the sake of killing her ?

Which means, if the cow is pleased by such embrace, then God would be pleased by the utterance of names of Him by the haters. The result is that the cow – Kāmadhenu is never pleased and so also God is never pleased by such acts of His haters.

Note :

द्वेषो नाम भगवति दोषप्रतिसन्धानम् ।

Hatred means hoisting defects and faults in Śrī Hari.

तत्तु तत्स्मरणं विना न भवति, इति द्वेषस्य स्मरणमूलत्वात् तन्मूलस्मरणेन हरिः तुष्टिरिति वदाम इत्यपि पक्षः अवद्यं दोषं न जहाति न सृजति ।

This cannot happen without remembering Him. So the hatred has its base, smaraṇa of God. By His smaraṇa, God is pleased is the rule. This sort of extension is with full of defects. That is why Śrī Vādirāja Mahān gives the example of a cow being embraced by a tiger, and kills the same, will it be happy by such embrace ? (If a person calls another 100 times by his name and scolds him, will the person whose name is called be pleased with such act ?). The remarkable idiotic view is fully criticised by author.

तरक्षोः व्याघ्रस्य चेष्टया अङ्गस्पर्शादिव्यापारेण तुष्यति किं कामधेनुः ?

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Śloka 46

॥ द्वेषेण न मोक्षः ॥

By hatred, there is no Moksha

न चेद्गवां विप्रशिखामणीनां
हतिश्च पुण्याय भवेद्धि मूढाः ।
तदङ्गसंस्पर्शनदर्शनाद्यैः
तदीयनामग्रहणादिभिर्वा ॥४६॥

मूढाः गवां विप्रशिखामणीनां हतिश्च पुण्याय भवेत् हि मोक्षः ? = Śrī Vādirāja Mahān futher elaborates the same point, oh ! Fools ! If it is admitted that Moksha can be attained through remembrance of the Lord, caused by hatred, there should indeed be a lot of merit by the touch, sight etc. of the bodies of cows and excellent brāhmins, and

तदङ्गसंस्पर्शनदर्शनाद्यैः तदीयनामग्रहणादिभिः वा = chanting their names in the act of killing them. Is it so ?

Note :

दर्शनस्पर्शनादिकं विना तेषां हननायोगात् । हननमूलस्पर्शनादिना पुण्यं स्यादिति भावः ।

Without seeing them, without touching them, (cows and brāhmins) the act of killing them, cannot take place. To kill them, a person touches the cows and brāhmins. Does it bring any virtue to the killer, because of the darśan, or touch. Definitely 'No' is the straight answer. **Duryodhana might have uttered the name of Śrī Kṛṣṇa many times. It would not bring even an iota of good to him, because the utterance is not of devotion, but out of hatred.**

* * *

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Śloka 47

॥ द्वेषेण न मोक्षः ॥

By hatred, there is no Moksha

दोषं दुरन्तं क्व च वर्णयद्भिः
द्वेषं हरेः क्वापि तमोनिदानम्।
ईशाप्तिविघ्नं क्व च निर्णयद्भिः
एतन्मतं विप्रतिषिद्धमार्यैः ॥४७॥

हरेः श्रीकृष्णस्य द्वेषं दुरन्तं दुस्तरं दोषं क्व च कुत्रचित् तमोनिदानम् वर्णयद्भिः = The view that the hatred of God brings Moksha is condemned by Śrī Śukāchārya and other sages who have said at one place (in the Bhāgawatam).

(i) That the hatred of Śrī Krṣna is a fault that cannot be got rid off;

(ii) at another place in the Bhāgawata, that the hatred of God is the cause of the attainment of eternal tamas.

(iii) ईशाप्तिविघ्नं क्व च निर्णयद्भिः = and at a third place (in the Bhagawad Gītā) that the hatred of God is an obstacle to the reaching of God.

एतन्मतं = द्वेषान् मोक्षः इति मतं विप्रतिषिद्धं निराकृतम् । अतः अपि न द्वेषान् मोक्षः इति भावः ।

Hence the opinion that by Hatred, Moksha is obtained is severely criticised and discarded. Therefore by hatred of Viṣṇu, there is no release at all under any circumstances and eternal hell is the only result.

Note 1 :

Hatred of Śrī Krṣna, is a serious fault and cannot be got rid off. Śrīmad Bhāgawatam 7-10-17 :

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"यदनिन्दत् पिता मह्यं त्वद्भक्ते मयि चाघवान् ।
तस्मात् पिता मे पूयेत दुरन्ताद्दुस्तरादघात् ॥" इति ।

Note 2 :

Hatred of Śrī Kṛṣṇa will lead to eternal hell.

"भगवन्निन्दया वेनो द्विजैस्तमसि पातितः ।"

"हिरण्यकशिपुश्चापि भगवन्निन्दया तमः ॥"

इत्यादौ हरेः द्वेषं तमोनिदानं तमःप्राप्तिकारणम् ।

Note 3 :

Hatred of Śrī Kṛṣṇa, is an obstacle to the reaching of Him. Gītā 16 (19 & 20) :

तानहं द्विषतः क्रूरान् संसारेषु नराधमान् ।
क्षिपाम्यजस्रमशुभान् आसुरीष्वेव योनिषु ॥ १९ ॥

अहं द्विषतः क्रूरान् अशुभान् तान् नराधमान् । संसारेषु आसुरीषु योनिषु अजस्रं क्षिपामि ।

Śrī Kṛṣṇa states that :

(i) Those who hate ME, and those who have no mercy in their hearts and hence become wicked and cruel,

(ii) Those lowest human beings called "Tamoyogyas" will be thrown by Me in the asura caln in the saṁsāra world very often.

आसुरीं योनिमापन्नः मूढाः जन्मनि जन्मनि ।
मां अप्राप्यैव कौन्तेय ततो यान्ति अधमां गतिम् ॥ २० ॥

ततः मूढाः जन्मनि जन्मनि आसुरीं योनिं आपन्नाः = then those wicked lowest human beings will attain in birth after birth, asura birth.

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मां अप्राप्यैव = they will not reach ME at all.

कौन्तेय ! अधमं गतिं यान्ति = Kunti's son, Arjuna, they will reach the eternal hells permannently.

तस्मात् आर्यैः शुकादिभिः एतन्मतं द्वेषान्मोक्षः इति मतं विप्रतिषिद्धं निराकृतम् । अतः न द्वेषात् मोक्षः इति भावः ।

Hence learned Śukāchārya and Śrī Bādarāyaṇa have all criticised the opinion that by hatred Moksha can be obtained. This is absolutely wrong. Therefore by hatred, there is no release at all.

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Śloka 48

॥ द्वेषेण न मोक्षः ॥

By hatred, there is no Moksha

अद्वैतिनस्तार्किकमानिनो वा
राद्धान्तमध्ये परवादिनां वा ।
ज्ञानं विना यन्न हि बन्धमोक्ष-
स्तेनेदमात्मीयवचोविरुद्धम् ॥ ४८ ॥

अद्वैतिनः तर्किकमानिनः वा राद्धान्तमध्ये (सिद्धान्तमध्ये) परवादिनां वा ज्ञानं विना बन्धमोक्षः न हि ।

Adwaitic philosopers, the Tārkikas (logicians) or any whom so ever may be admist the philosophers, have all unanimously agreed and established that **withot the knowlede** of their supreme object, there is no release from the bondage.

तैः ब्रह्मज्ञानपदार्थादिज्ञानेनैव मोक्षः इति उक्तत्वात् इति भावः ।

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They have contended that by the knowledge of Brahman only Moksha is attainable.

तेन कारणेन ज्ञानं विना द्वेषात् मोक्षकथनं आत्मीयवचोविरुद्धम् ।

So they by contending that without knowledge, by 'hatred' Moksha can be reached is self-contradictory.

एवं वदतः स्ववचनविरोधः स्यात् इति भावः ।

By so speaking, it amounts to contradictions to their own words.

Note :

Śrī Vādirāja Mahān reminds us the Bhāshya of Śrīmad Āchārya in जिज्ञासाधिकरणम् १-१-१, ॐ अथातो ब्रह्मजिज्ञासा ॐ, Śrīmad Āchārya states :

यतः नारायणप्रसादं ऋते न मोक्षः ।

without the Prasāda of Nārāyaṇa, there is no Moksha.

न च ज्ञानं विना अत्यर्थप्रसादः ।

Without knowledge, there is no Prasāda.

अतः ब्रह्मजिज्ञासा कर्तव्या ।

Hence enquiry into Brahman has to be done. So by knowledge only Moksha is obtained step by step. **No-where 'Hatred' द्वेष is mentioned in any philosophy.**

Even in Adwaita, relaising by one as Nirguṇa Brahman is Moksha. By reciting तत्त्वमसि, अहं ब्रह्मास्मि continuously, one realises that He is Brahman and having thus far as jīva is false. So even by then, hatered for Moksha is not mentioned.

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Śloka 49

ज्ञानान्यमार्गप्रतिषेधकर्त्र्या
श्रुत्या च निर्णायकसूत्रकर्त्रा ।
किमेष मार्गः सुलभो न दृष्टः
किं मा तपस्याव्रतकर्शिताङ्गैः ॥ ४९ ॥

किं एषः मार्गः सुलभः न दृष्टः = If by hatred, Moksha is to be attained, then why such easy path was not seen by the Vedas.

ज्ञानान्यमार्गप्रतिषेधकर्त्र्या च = Vedas prohibit other path than that of knowledge.

निर्णायकसूत्रकर्त्रा = By Śrī Vedavyāsa who compared the determinative sūtras also, the same result can be seen.

किं मा तपस्याव्रतकर्शिताङ्गैः = The sages who have their bodies emaciated by observance of severe penance and vows for getting Moksha ? Why should they do so much exercise ?

Note 1 :

ज्ञानान्यमार्गप्रतिषेधकर्त्र्या— For attaining Moksha, there is no other way than obtaining the knowledge of Brahman. Śrīmad Āchārya cites in his Sūtra Bhāshya in the first sūtra as ॐ अथातो ब्रह्मजिज्ञासा ॐ as नान्यः पन्था अयनाय विद्यते (ऐ.आ. १-१-१ sūtra).

There is no other path for Moksha, than acquiring the knowledge of Brahman from the śāstras.

Śrīmad Āchārya in Tātparya Nirṇaya I – 103 states.

तमेवं विद्वानमृत इह भवति
नान्यः पन्था अयनाय विद्यते ।

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तमेव विद्वानतिमृत्युमेति
नान्यः पन्था विद्यतेऽयनाय ॥ १०३ ॥

He who knows the supreme God in this way, that is, as described in 'Sahasra Śīrshā Purusha' etc. attain liberation.

He who knows him in this way crosses over the bondage and attains liberation. There is no other way for the liberation.

Note 2 :

Sūtrakartā Śrī Bādarāyaṇa has stated in :

"ॐ अथातो ब्रह्मजिज्ञासा ॐ" इत्यत्र, यतः ज्ञानं विना न मोक्षः, अतः ब्रह्मसूत्रकर्ता श्रीव्यासेन च एषः सुलभः देहायासाजनकः मार्गः द्वेषमार्गः न दृष्टः ।

After acquiring the essential ingredients and the śāstra has Moksha as the phala and so, the enquiry into Brahman has to be made. He categorically states that without knowledge there is no Moksha. He has not seen this simple way hating God and reaching Moksha, which means there is no such path in truth.

Further in the sutra 3-3-48 ॐ विद्यैव तु निर्धारणात् ॐ, this is explained.

***

Śloka 50

॥ द्वेषेण न मोक्षः ॥

No Moksha by hatred

अवैष्णवानां यतनैर्न मोक्षः
पतन्त्यधस्तामसवृत्तयस्ते ।

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एतत्समानार्थकभारतोक्ति-
व्रातामतं तन्न मतं शुकस्य ॥५०॥

एतत्समानार्थकभारतोक्तिः = There is lot of statements in the Mahāhbhārata with the meanings similar to what was stated earlier.

व्रातामतं तन्न मतं शुकस्य = So it cannot be the considered opinion of Śukāchārya also, that hatred is the way to Moksha.

अवैष्णवानां यतनैः न मोक्षः = Moksha cannot be got by these devoid of devotion to Śrī Viṣṇu, even though they may do very herculous efforts.

पतन्ति अधस्तामसवृत्तयः ते = Those doing tāmasic deeds fall down into the eternal hell.

Note :

Śrī Vādirāja Mahān states that Moksha cannot be reached even though there is great efforts on the part of a person who is अवैष्णवः hater of Viṣṇu. This shows that Vaiṣṇavas are only eligible for Moksha and mere severe austerity and tapas without devotion to Viṣṇu, is of no use.

By tāmasic deeds, they reach eternal hell and towards Viṣṇu hatred is the first and foremost towards tāmasic deeds.

In Mahābhārata, we find :

वैकुण्ठं नाम लोकं वै दिव्यं नित्यं सनातनम् ।
अवैष्णवानां अप्राप्यं महायत्नवतामपि ॥

Note 2 :

In Mahābhārata Tātparya Nirṇaya 10-35, Śrīmad Āchārya states :

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भवेद्धि मोक्षो नियतं सुराणां
नैवासुराणां च कथञ्चन स्यात् ।
उत्साहयुक्तस्य च तत्प्रतीपं
भवेद्धि राहोरिव दुःखरूपम् ॥

सुराणां मितं मोक्षः भवेत् । असुराणां सः मोक्षः कथञ्चन नैव स्यात् । उत्साहयुक्तस्य = मोक्षप्राप्तिकर्माणि उद्योगेन युक्तस्य असुरस्य तत्प्रतीपं = तत्कर्मप्रतीपं मोक्षप्राप्तिविरोधि भवेत् । हि = प्रसिद्धिः । तां प्रसिद्धिं दृष्टान्तेन दर्शयति राहोः अमृतार्थं कृतं तपः दुःखरूपं यथा तथा इत्यर्थः ।

Pārijāta tree and other precious articles obtained from the Milky ocean, Nārāyaṇa distributed as in the earlier Kalpa, to the respective Devatās. Like this, Moksha would be given to Devatās and to indicate the same, nectar was distributed to the Devatās by Paramātmā.

* * *

Śloka 51

॥ द्वेषेण न मोक्षः ॥

By hatred there is no Moksha

निन्दां मुकुन्दस्य सकृन्निशम्य
मन्दः पतेत्किं पुनरच्युतं तम् ।
निन्दन्निति ह्यालपतः शुकस्य
किं द्वेषतो मुक्तिरिति स्म हृद्यम् ॥ ५१ ॥

मुकुन्दस्य निन्दां सकृत् निशम्य मन्दः पतेत् = "The fool who once hears the censure of Śrī Mukunda giver of bliss falls into hell.

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पुनः अच्युतं तं निन्दन्निति = what then of the fate of him who censures Śrī Achyuta who will never loose His qualities of knowledge, bliss etc.'' ?

शुकस्य हि आलपतः किं द्वेषतः मुक्तिः इति स्म हृद्यम् = Will the tenet of Moksha to haters of the Lord be dear to the heart of Śukāchārya who says thus in the Bhāgavata ?

Note :

मुकुन्दस्य मोक्षं दातुः परमात्मनः निन्दां परकृतां दोषोक्तिं सकृदेकवारं निशाम्य श्रुत्वा मन्दः मूढः पतेत् अधो गच्छेत् ।

Paramātmā, Mukunda, who is the bestower of Moksha, when He is criticised by anyone and the one who hears them, will be thrown in the hell, for just hearing such bad thing.

Even such is the case,

पुनः तं अच्युतं ज्ञानानन्दादिगुणेभ्यः च्युतिरहितं श्रीकृष्णं निन्दन् पुरुषः पतेत् इति किं वक्तव्यम् ?

A person who directly criticises and censure Lord Achyuta who is the ocean of knowledge, ānanda and bliss always and who is Krṣṇa, and when He is censured, such person will be thrown into the eternal hell, should it be told ? There is no need at all. It goes automatically is the principle.

Śrī Śukāchārya states in Bhāgawata 10-74-40 as :

निन्दां भगवतः शृण्वन् तत्परस्य जनस्य वा ।
ततो नापैति यः सोऽपि यात्यधः सुकृताच्च्युतः ॥ इति ॥

Śrī Śukāchārya states, never hear the censure of Lord Krṣṇa done by others. The people doing so should be totally neglected. When such is the case, a person who directly criticises

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Achyuta, would fall in eternal hell, need not be told at all. It is so simple a proposition.

इति इत्थं आलपतः = वदतः शुकस्य = शुकाचार्यस्य द्वेषतः मुक्तिः इति कथं हृद्यं = आभिप्रायिकं स्म आकूतितं किं स्म ?

When Śrī Śukachārya has described in Bhāgawatam in so much clear terms, how could it be possible to hold that by 'hatred' Mukti is possible was uttered by him (in the case of Pūtanā).

न हि स्ववचनव्याहतं शुको वदतीति भावः ।

It is impossible to imagine that Śukāchārya speaks self-contradictory.

* * *

Śloka 52

॥ द्वेषेण न मोक्षः ॥

By hatred of God there is no Moksha

आपोऽब्रुवन् इति सनातनवेदवाक्यात्
किं वक्तृता जडजलस्य तथा शुकोक्तौ ।
कंसादिमोक्षवचनान्यपि युक्तियुक्त-
मानान्तरोदितमनोमधुरार्थभाञ्जि ॥ ५२ ॥

आपो अब्रुवन् इति सनातनवेदवाक्यात् किं वक्तृता जडजलस्य तथा शुकोक्तौ = Because it is stated in the eternal and ancient Vedas that "Water spoke", shall we attribute the quality of speech etc. to the inanimate object of water. Certainly not. Like that also in the case of Śukāchārya.

कंसादिमोक्षवचनान्यपि युक्तियुक्तमानान्तरोदितमनोमधुरार्थभाञ्जि = When he has said that Kaṁsa, Pūtanā and others had attained

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Moksha, it should be understood properly. This is because they are inherent and intrinsic asuric souls and they cannot attain Moksha and so the meanings for those should be given pleasing to the mind in the light of other authentic sources and supported by reason.

Note 1 :

Śrī Vādirāja Mahāprabhu draws the attention of devotees to Para-Vidyā. Brahma-sūtras, where in the sūtra 2-1-6 ॐ अभिमानिव्यपदेशस्तु विशेषानुगतिभ्याम् ॐ it is clearly clarified. The texts like 'मृदब्रवीत्' appearing (6-1-2 श. ब्रा.) and 'आपोऽब्रुवन्' (छां.उ. 6-2-1) meaning that 'mud spoke' and 'water spoke' are all aginst reason and logic. By this it cannot be concluded that Vedas speak against reason and logic, because here by मृद् the presiding deity over mud is meant, similarly the presiding deity over water is meant. The presiding deities being Chetanas have the capacity to speak and there is nothing wrong and against reason.

Similarly in the case of the words of Śukāchārya, when Moksha was reached by Kaṁsa, Pūtanā, it only means the souls inside residing in them went to Moksha since they are supported by authorities.

अपां जडत्वात् वक्तृत्वस्य प्रमाणविरुद्धत्वेन आपः अब्रुवन् इति वाक्यस्य, तदभिमानिदेवतापरत्वं यदि तर्हि तथा शुकोक्तौ अपि = शुकाचार्य-वाक्येऽपि कंसादिमोक्षवचनानि कंसपूतनादीनां मोक्षवचांसि उक्तयः वक्ष्य-माणाः ताभिः मुक्ताः मानान्तरोदिताः प्रमाणान्तरोक्ताः मनोमधुराः मनोज्ञाः ये अर्थाः कंसादिशरीरस्थितशुभजीवपरत्वरूपाः तान् भजन्ति इति युक्तियुक्त-मानान्तरोदितमनोमधुरार्थभाञ्जि ।

* * *

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Śloka 53

॥ जीवद्वयावेशासमर्थनम् ॥

Existance of two souls in a body being substantiated

यथा ग्रहाविष्टकलेवरे द्वौ
कृताभिमानाविह चेतनौ स्तः ।
तथैव कंसादिशरीरसंस्थौ
शुभाशुभौ द्वौ सुखदुःखभाजौ ॥ ५३ ॥

यथा ग्रहाविष्टकलेवरे द्वौ कृताभिमानाविह चेतनौ स्तः = Just like in the body of a person possessed of an evil spirit, there are two souls, with their own egos of mastership.

तथैव कंसादिशरीरसंस्थौ शुभाशुभौ द्वौ सुखदुःखभाजौ = Just like that in the bodies of Kaṁsa and others, there are two souls – the divine (i) and the other devilish (ii). The divine is destined for happiness and the devilish is destined for sorrow.

Note 1 :

Śrī Vādirāja Mahān gives an example here in respect of the theory of "Jīvadwayāveśa" that two souls residing in one and the same body. Suppose a person is affected by ghost, then in his body, that person and the ghost will be residing at that time.

अतः एकस्मिन् शरीरे जीवद्वयाभिमानिनः न असम्भावितः इति भावः ।

Hence the concept of Jīvadwaya is not absurd and is seen almost daily in such cases.

* * *

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Śloka 54

॥ जीवद्वयावेशासमर्थनम् ॥

Existence of two souls in a body being substantiated

द्विषन्तमेकं दितिजं विहाय
हरिप्रियस्यासुरता कथं स्यात् ।
क्वचिद्द्विषन्तोऽपि किमर्जुनेन्द्र-
पुरोगमा दैत्यतया निरुक्ताः ॥ ५४ ॥

द्विषन्तं एकं दितिजं विहाय, = Leaving the asura soul in the body of Śiśupāla – son of Diti, who hated Lord Viṣṇu,

हरिप्रियस्यासुरता कथं स्यात् = how can the other soul Jaya, who was devoted to Lord Viṣṇu be called as asura ?

क्वचित् द्विषन्तोऽपि किं अर्जुन-इन्द्र-पुरोगमाः दैत्यतया निरुक्ताः = If it is called that Jaya is an asura because of hating Lord Viṣṇu some times, then on the same analogy it can be extended to Arjuna, Indra and others, who hated Lord Viṣṇu some times, be branded as asuras.

Note :

शिशुपाले द्विषन्तं द्वेषं कुर्वन्तम् एकं दितिजं असुरं विहाय, हरिप्रियस्य हरिभक्तस्य असुरता असुरशब्दवाच्यता कथं स्यात् ?

In Śiśupāla, there is an asura residing, and leaving him apart, the other one is devoted to Śrī Hari and he is His devotee and how can be called as 'Asura'.

शिशुपाले अयं असुरः इति असुरशब्दः प्रयुज्यते ।

In Śiśupāla, this is Asura, and like that asura śabda is applied to him.

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स किंनिबन्धनः इति विचारणीयम् ।

Why this is so, has to be investigated.

किं स्वभावतः असुरत्वाद्वा ? (१)

असुरयोनावुत्पन्नत्वाद्वा ? (२)

असुरद्वेषकारणाद्वा ? (३)

नाद्यः । तस्य **जयरूपस्य शिशुपालस्य** हरिप्रियत्वात् ।

(i) Whether Śiśupāla (Jaya) is by nature as asura ? or

(ii) Whether he was in the caln of asuras ? or

(iii) Whether he was termed as asura due to hatred of Śrī Hari.

First is not correct, because Jaya in Śiśupāla was a great devotee of Śrī Hari.

न द्वितीयः । शिशुपालस्य क्षत्रिययोनावुत्पन्नत्वात् ।

The second is not also correct, because Śiśupāla had taken birth as a Kshatriya.

तृतीयेऽपि [१]निन्तर(रं) द्वेषकारणाद्वा [२]कदाचित् द्वेषकारणाद्वा ।

In the third case, whether it is due to hatred towards Hari always ?

नाद्यः । शिशुपाले कदाचित् हरिभक्तिश्रवणात् ।

It is not so, because some times in Śiśupāla also, Hari Bhakti was heard.

क्वचित् कदाचित् द्विषन्तोऽपि अर्जुनेन्द्रपुरोगमाः पार्थपुरुहूतप्रमुखाः दैत्यतया असुरत्वेन निरुक्ताः किम् ?

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But some times only hatred was seen. In such case whether Arjuna, Devendra etc. were also showing such hatred temporarily. Were they termed as asuras ? (No is the answer).

न हि कदाचित् द्वेषं कुर्वत्सु पार्थादिषु दैत्यशब्दः प्रयुज्यते इत्यर्थः ।

In Arjuna and others, when hatred towards Hari existed only for a temporary time, they were not called as 'Daityas' or 'Asuras'.

Hence,

तथा च, तत्र असुरशब्दप्रयोगात्, तन्निष्ठजयस्य हरिप्रियत्वेन असुरत्वायोगात्, तच्छब्दवाच्यः कश्चन असुरः शिशुपाले अस्तीति स्वीकर्तव्यं इति ।

In Śiśupāla, the usage of Asura śabda is seen, and **such asura usage will not apply to Jaya who is residing inside there. That Jaya is a lover of Hari and so not an asura.** Hence in Śiśupāla some Asura should be there and this has to be accepted.

By this Śrī Vādirāja Mahān reduces to the position, **that Śiśupāla is the asura, has to be accepted necessarily** and it will not affect Jaya residing in him, on any account.

* * *

Śloka 55

॥ जीवद्वयावेशसमर्थनम् ॥

Existence of two souls in a body being substantiated

न चोग्रशापादसुरत्वमेषां
विहाय दुष्टं कमपि स्वनिष्ठम् ।
यतोऽभिशप्तेऽपि नृपे तदेतद्
अभूत्पुरा किङ्करदैत्ययोगात् ॥ ५५ ॥

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दुष्टं कमपि स्वनिष्ठम् = In Śiśupāla and others, some asura was residing in him.

न च उग्रशापात् असुरत्वं एषां विहाय = Śiśupāla and others did not become asuras by the cruel curse of the sage Sanaka and his brothers.

यतः अभिशप्तेऽपि नृपे तदेतद् अभूत् पुरा किङ्करदैत्ययोगात् = Because, formerly though the sage Śakti cursed the King Kalmaśapāda to become an asura the latter did not become an asura, but was possessed by an asura named Kiṅkara.

Note :

Śrī Vādirāja Mahān here states that the case of Śiśupāla beoming an asura is not due to any curse by Sanaka and his brothers, but due to an asura in them already. To understand this, the case of the King Kalmaśapāda in Mahābhārata is cited from Ādi Parva, where the King was cursed by the sage Śakti to beeome an asura. The King did not become an asura due to this curse, but already an asura by Kiṅkara was in him.

Hence **Śiśupāla here an asura by nature** and he did not become an asura by curse. Devotee Jaya to a curse by Sanaka, had to live in the asura Śiśupāla, but he did not become as an asura. Hence Jīvadwaya doctrine has to be accepted. In Śiśupāla, the devīl and devotee Jaya, were there.

स शापात् तस्य विप्रर्षेः विश्वामित्रस्य चाज्ञया ।
विवेश किङ्करो नाम नृपतिं राक्षसस्तदा ॥

इति भारतवचनात् अयमर्थः प्रसिद्धः ।

अतः सनकादिशापोऽपि शिशुपालादीनां असुरावेश एव निमित्तम् । न तु सज्जीवस्य असुरत्वापादन इति भावः ।

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Hence the curse by the sage Sanaka and others, are only the secondary cause for the asuras, and it is not as though they had become asuras by that curse. It is not as though that they are good souls and have become asuras due to the curse.

So Jaya, Vijaya, they did not become asuras themselves, but had to reside in asuras only.

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Śloka 56

॥ जीवद्वयावेशसमर्थनम् ॥

Existence of two souls in a body being substantiated

तथैव चैद्ये जयनामकः सन्
तथा परस्मिन् विजयाभिधानः ।
निरन्तरद्वेषफलस्य मूलं
बलेन रक्षोऽपि हि तर्हि सिद्ध्येत् ॥ ५६ ॥

तथैव चैद्ये जयनामकः सन् = Even according to facts, it is admitted that in this Śiśupāla, there was a good soul named Jaya.

तथा परस्मिन् विजयाभिधानः = and that in this Danta-vakra, there was a good soul named Vijaya who would not hate Lord Viṣṇu.

निरन्तरद्वेषफलस्य मूलं बलेन रक्षः अपि हि तर्हि सिद्ध्येत् = But to account for their ceaseless hatred towards Śrī Kṛṣṇa, which is an act of asuras alone, the presence of an asura also, within them is proved on the strength of reasoning.

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Note :

Śrī Vādirāja Mahāprabhu here bases his submission on the words of Śrīmad Āchārya in Tātparya Nirṇaya 32-71, when it is said : where Dharmarāja has said

'न हि कार्यं अकारणम् ।'

which means without cause or reason, effect or result will not happen.

तर्हि निरन्तरद्वेषफलस्य = सन्ततद्वेषफलस्य = द्वेषलक्षणकार्यस्य मूलं कारणं रक्षोऽपि राक्षसोऽपि बलेन कार्यान्यथानुपपत्त्या सिद्ध्येत् ।

For them to hate Śrī Hari permanently the main cause is that, they are rākshasas. So by this also, the fact, 'Jīvadwaya' is established here. Effect is seen, so the cause should be there.

The effect, on the killing of Śiśupāla, a jyoti enters into God – that is Jaya, an humble devotee.

Śiśupāla – always censuring Śrī Kṛṣṇa that is the effect of him, being a rākshasa.

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Śloka 57

॥ जीवद्वयावेशसमर्थनम् ॥

Existence of two souls in a body being substantiated

यदीह चैद्यो दितिजो न वैरात्
न तर्हि मोक्षः परिचर्ययैव ।
यदा तु सेवाविधुरोऽपरोऽस्ति
तदा बलात्सिद्ध्यति जीवयुग्मम् ॥ ५७ ॥

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इत्थं युक्त्यन्तरे अपि आह ।

Like this another reason is also given to substantiate the truth of Jīvadwayāveśa in Śiśupāla and others.

यदि इह चैद्यो दितिजः न वैरात् न तर्हि मोक्षः परिचर्यया एव = If there is no asuric soul in the body of Śiśupāla, then will be no Moksha for his hatred of Lord Viṣṇu, but it will be for Jaya's services only, (as a door-keepr at Vaikuṇṭha in the amukta sthāna during his many births).

When there is a separate soul,

यदा तु सेवाविधुरः अपरः अस्ति = which is totally devoid of service to Śrī Hari,

तदा बलात् जीवयुग्मं सिद्ध्यति = but has hatred only, the theory of jīvadwayāveśa is on the strength of reasoning.

* * *

Śloka 58

॥ जीवद्वयावेशसमर्थनम् ॥

Existence of two souls in a body being proved

विद्वेषिजीवकृतसङ्गमपि स्वभक्तं
कृष्णो व्यमोचयदहो करुणाम्बुराशिः ।
किन्नाम तद्रहितभक्तजनानिति स्म
कैमुत्यमूहयत सत्यवतीसुतोक्त्या ॥ ५८ ॥

कृष्णः स्वभक्तं विद्वेषिजीवकृतसङ्गमपि व्यमोचयत् अहो करुणाम्बुराशिः = Kṛṣṇa is an ocean of mercy, because He released His devotee Jaya, even though he had company with Śiśupāla who was hater of Śrī Kṛṣṇa.

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किन्नाम तद्रहितभक्तजनान् इति स्म = Then it goes without saying that in the case of His devotees who do not have connection with bad and wicked souls, that He would save, is established automatically. It goes so smoothly without saying.

सत्यवतीसुतोक्त्या कैमुत्यमूहयत स्म = Śrī Vedavyāsa who took avatār as the Son of Satyavati has told so in Śrīmad Bhāgawatam. It can be inferred easily so.

Note :

Śrī Vādirāja Mahān draws to the verse in Śrīmad Bhāgawatam 10-24-25 as :

ननु यदि शुभजीवस्यैव मोक्षस्तर्हि

"यातुधान्यपि सा स्वर्गमवाप जननीगतिम् ।
कृष्णभुक्तस्तनक्षीराः किमु गावो नु मातरः ।"

इत्युक्तकैमुत्यमिह कथं घटते इत्यतः आह ।

Śrī Vedavyāsa states that when Śrī Kṛṣṇa conferred Moksha on even Pūtanā (means Ūrvaśī in her) who gave Him milk, what need be said that He gave Moksha to the cows which gave Him milk ?

विद्वेषिजीवकृतसङ्गमपि स्वभक्तं व्यमोचयत् संसारबन्धादिति शेषः ।

From the bondage of Samsāra, He redeems His devotees, even though they have connection with His haters.

तद्रहिताः = दुष्टसङ्गरहिताः ये भक्तजनाः तान् मोचयतीति किन्नाम किमु वक्तव्यम् । अहो भक्तजनेषु अस्य = श्रीकृष्णस्य करुणा आश्चर्यं इत्यनेन प्रकारेण उक्त कैमुत्यं ऊहयत तर्कयत ।

Further this 'how much more rule' – कैमुत्यन्याय is not to be guessed. For this, there is clear words of Śrī Vedavyāsa Himself, as,

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द्वेषिजीवयुतश्चापि कृष्णश्चैद्यं व्यमोचयत् ।

अहोऽतिकरुणा विष्णोः शिशुपालस्य मोक्षणात् ।। इति ।

तस्मात् इयं जीवद्वय-अङ्गीकारेण कैमुत्योपपत्तिरिति भावः ।

* * *

Śloka 59

।। द्वेषान्मोक्षः इत्यस्य आन्तर्यम् ।।

Inner meaning for the statement
"By hatred Moksha is got"

द्वेषाभिवृद्धिं द्विषतां विधातुं
व्यासश्च न स्पष्टमिदं प्रमेयम् ।
ऊचे न चेद्भक्तजनैरगम्यं
पापैरसाध्यं तम आप्नुयात् कः ।। ५९ ।।

Śrī Vādirāja Mahān hereby gives the reason, as to why Śrī Vedavyāsa has not clearly made out these points in His work.

ननु अयं अर्थः व्यासेन स्पष्टं किमिति नोक्तं इत्यतः आह 'द्वेषाभिवृद्धिं' इति ।

द्वेषाभिवृद्धिं द्विषतां विधातुं व्यासः च न स्पष्टं इदं प्रमेयम् ऊचे = Śrī Vedavyāsa did not tell in clear terms this idea, because He desired to enhance the hatred of those who hate Śrī Hari (and make them to reach the final goal of eternal hell).

न चेद् भक्तजनैः अगम्यं पापैः असाध्यं तम आप्नुयात् कः ? = If He has not done so, then who will reach eternal hell, because His devotees can never reach such place or the ordinary sinners. (Only haters of God will reach eternal tamas).

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Note :

Śrī Vādirāja Mahān goes to the fundamental principle of vedic philosophy. Vedas declare that haters of God would fall into the eternal hells. Vedas also say that the nature – swabhāva of the souls cannot be altered. If it is altered then there will be destruction of souls. If there is destruction of souls, then Vedas would become false, because Vedas declare that jīva are eternal. If Vedas are proved to be false, then there will not be any dharma or adharma but only confusion and chaos in the world. To prove the existence of infinite power-God, would be impossible.

So in order to retain the validity of Vedas and thereby to save the sātwic souls and to uphold the existence of dharmas in the world, Śrī Vedavyāsa स्पष्टं न जगाद इति भावः – did not tell clearly is the opinion.

***

Śloka 60

॥ द्वेषान् मोक्षः इत्यस्य आन्तर्यम् ॥

Inner meaning for the statement "By hatred, Moksha is got"

आनन्दतीर्थमतमुज्झितदोषजातं
स्वानन्ददायि शिथिलीकृतमत्तमायि ।
मानौघशोभि मम दुर्जनपुञ्जतोऽभी-
र्येनेदृशी मतिरभूत् कवितोल्लसद्भूः ॥ ६० ॥

आनन्दतीर्थमतमुज्झितदोषजातं = The philosophical system of Ānanda tīrtha is free from all sorts of flaws.

स्वानन्ददायि = It gives the manifestation of one's own innate bliss.

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शिथिलीकृतमत्तमायि = It has condemed the haughty māyāvādins.

मानौघशोभि = It shines with multitudes of valid sources of knowledge.

मम दुर्जनपुञ्जतोऽभीर्येनेदृशी मतिरभूत् कवितोल्लसद्भूः = I have (Śrī Vādirāja) acquired this sort of intellect which is the basis of brilliant poetry. (Śrī Rukmiṇīśa Vijaya) and which is free from the fear of wicked persons.

Note :

Śrī Vādirāja Mahāprabhu here praises the philosophy and the works of Śrīmad Āchārya, because he has enjoyed the same and he has freed himself from the various difficult situations. Like the cases of Pūtanā, Kaṁsa, Śiśupāla etc.

पूतनादिषु जीवद्वयसमावेशोपपादनसामर्थ्यं श्रीमदाचार्यमतप्रवेशेन जातं इत्यतः उद्रिक्तभक्तिः तन्मतं स्तौति आनन्देति ।

By explaining the docrine of "Two souls residing in a body "जीवद्वयावेश" Śrīmad Āchārya has solved all the difficulties and has saved and correctly explained the vedantic philosophy.

Śrī Vādirāja Mahān was so much pleased by the authorities given in the philosophy of Śrīmad Āchārya and its unbiased treatment of all subjectts, has done this verse expressing his gratitude to Śrīmad Āchārya.

Śrī Vādirāja Mahān contends that his kāvya "Śrī Rukmiṇīśa Vijaya" shines in all circles and he has no fear at all from the circles of wicked persons, because the rational basis of each incident analysed by Great Śrīmad Āchārya and the author has followed his footpath only. When the noble, strong, pious, authoritative path of Śrīmad Āchārya is adhered to where is the need to fear ? Absolutely not is the answer.

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Śloka 61

॥ श्रीकृष्णस्य उपनिष्क्रमणम् ॥

For Śrī Kṛṣṇa

auspicious ceremonies were performed

ततः शुभौत्थानिककर्म कर्तु-
मियेष नन्दः पुरुषोत्तमस्य ।
गृहाद्बहिर्दैत्यचमूं जिघांसु-
रमंस्त तत्स्वाचरणानुरूपम् ॥ ६१ ॥

ततः शुभौत्थानिककर्म कर्तुं इयेष नन्दः पुरुषोत्तमस्य = After the killing of the demoness Pūtanā, Nandagopa wanted to perform the auspicious ceremony called शुभौत्थानि – means taking the baby out of the house for showing the Sun, which is done at the end of the 12th day of birth or after 1 1/2 months or in the third month, to that Śrī Kṛṣṇa, who is the Supreme God – Purushottama.

गृहात् बहिः दैत्यचमूं जिघांसुः अमंस्त तत्स्वाचरणानुरूपम् = Śrī Kṛṣṇa who killed the Devīl Pūtanā inside the house earlier, wished to kill the army of daityas ouside the house of Nandagopa hereafter. So taking Him outside the house for showing the child to the Sun, Śrī Kṛṣṇa thought that it would be suitable to His own programme in future (killing of Śakaṭāsura, Kesi, Ariṣṭa, Tṛṇāvarta etc. etc.).

Note :

"औत्थानिकं" Karma is the name of the funcion where the child shown for the first time to the Sun. गृहात् बहिः निष्क्रमणम् – that is bringing the child outside from the house. This is done on the 12th day after its birth or after 1 1/2 months or after 3 months, ater its birth.

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द्वादशोऽहनि कर्तव्यं शिशोः निष्क्रमणं गृहात् ।
तृतीये ह्यर्धमासे वा दर्शनार्थं रवेरपि ॥ इति ।

Note :

Śrī Vādirāja Mahāprbhu compared that this funcion was celebrated by Nandagopa and the child Śrī Krsna was brought outside. That indicates the asuri Pūtanā was killed inside the house and Śrī Kṛṣṇa is going to eliminate the army of the asuras who are waiting outside the house to have their end. Śrī Kṛṣṇa by coming outside had a survey of them.

एका पूतना गृहाभ्यन्तरे वध्या, अन्ये बहिः वध्याः, तेषां वधस्तु बहिः कर्तव्यः तदर्थं हि बहिः जिगमिषोः स्वस्य अनुकूलं मेने इत्यर्थः ॥

So Nandagopa by performing this funcion, did service to the Lord in His Mission of eliminating adharma.

Note :

Surya can have a chance of having darśan of Lord Śrī Krsna which he was waiting for a long time, and so the child was brought outside the house.

***

Śloka 62

॥ श्रीकृष्णस्य उपनिष्क्रमणम् ॥

For Śrī Kṛṣṇa auspicious ceremonies were performed

निजं समाहूय स बन्धुवर्गं
पिता सुतं श्रीपतिमभ्यषिञ्चत् ।
तदाप्रभृत्युद्धतदैत्यवर्ग-
विघातदीक्षामिव तस्य बध्नन् ॥ ६२ ॥

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सः बन्धुवर्गं निजं समाहूय, पिता सुतं श्रीपतिं अभ्यषिञ्चत् = Nandagopa invited all his relatives to the said funcion, and the father – Nanda gopa, bathed his son Śrī Kṛṣṇa, who is the Husband of Goddess Lakshmi.

तदाप्रभृति तदारभ्योद्धतानां उन्मत्तानां दैत्यानां वर्गस्य समूहस्य विघाते हननरूपे कर्मणि दीक्षां तस्य कृष्णस्य बध्नन्निव ।

This bathing act of Nandagopa, doen to his child outside the house in the presence of numerous relatives, appeared as though he was dedicating Lord Śrī Kṛṣṇa to His Mission of destroying the hosts of arrogant demons thereafter.

Note :

Śrī Vādirāja Mahān reminds to the readers that Lord Śrī Kṛṣṇa has taken avatār in the world for the main and only purpose of destroying the adharmas – evils in the world and to save the dharmas.

If Kaṁsa, Duryodhana and his brothers, Jarāsandha and others were to exist today, in full measure, no sātwic soul can servive on their strength. So Śrī Kṛṣṇa has done greatest help to us today, by eliminting them earlier, so that we can read peacefully the holy and noble works of Śrīmad Ācharya and pave our way to salvation.

In Bhagavatam : 9-21-56, just before the avatār of Śrī Kṛṣṇa,

यदा यदा हि धर्मस्य जयो वृद्धिश्च पाप्मनः ।
तदा तु भगवान् ईशः आत्मानं सृजते हरिः ॥

Whenever there is the need for the dharma's victory or growth, then at that time Bhagawān Śrī Īśa, creates Himself, which means takes His avatār.

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Śrī Śukāchārya states to the King Parīkshit Mahāraj, as :

अष्टमस्तु तयोरासीत् स्वयमेव हरिः किल ।
सुभद्रा च महाभाग तव राजन् पितामही ॥

The 8th son of Vasudeva and Devakī indeed was Lord Śrī Kṛṣṇa, who is the Lord Hari Himself. And the hightly blessed Subhadrā, your grand mother, was their daughter, oh ! King.

Vasudeva & Devakī
↓
Daughter Subhadrā
↓
her son Abhimanyu
↓
His son King Parīkshit Mahāraj.

***

Śloka 63

॥ शकटासुरसंहारः ॥

Killing of Śakaṭāsura

यदा सुहृत्सञ्चयमर्चयन्ती
सुतं न सस्मार मुदा यशोदा ।
तदैव मायी शकटासुरस्तं
निहन्तुकामोऽभिससार शूरः ॥ ६३ ॥

यदा = यस्मिन् काले यशोदा नन्दपत्नी सुहृत्सञ्चयं निष्क्रमणोत्सवे समागतं अर्चयन्ती गन्धमाल्यादिना पूजयन्ती सती,

When the mother Yaśodā was greatly involved in receiving and knowing the relatives and guests in the funcion and was doing honour to them by offering garlands and sandal paste,

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सुतं श्रीकृष्णं मुदा सन्तोषेण न सस्मार न स्मृतवती ।

in that happiness she forgot about the child Śrī Kṛṣṇa.

तदा तस्मिन् काले एव मायी कपटी तं श्रीकृष्णं निहन्तुकामः अत एव शूरः पराक्रमी शकटासुरः शकटाकारः दैत्यः अभिससार आजगाम ।

At that time itself, the daitya who had the form of a cart, and who was conceit and deceit – Mayī – approached Śrī Kṛṣṇa. That valiant devīl with the desire of killing Him, came there.

Note 1 :

By this verse, Śrī Vādirāja Mahān wishes to bring out notice several points.

मायी निहन्तुकामः— means that conceited asura in the form of a cart disguised became there to kill Kṛṣṇa.

Similarly Māyavādi also comes in vedic area, as a person honouring Vedas but actually destroys Vedas and Paramātmā Tatwa by contending that Jīva and Brahman are identical and by showing falsity of the world and so on.

They never come as haters of the world or astheists. They enter the holy field of Vedas and disastrously destroys every letter and spirit of Vedas.

* * *

Śloka 64

॥ शकटासुरसंहारः ॥

Killing of Śakaṭāsura

मरिष्यमाणः सकलं स्वभाग्य-
मनेन कंसः सह नेष्यतीति ।

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भियेव पूर्वं शकटं मुरारि-
बभञ्ज पादेन सुकोमलेन ॥ ६४ ॥

मुरारिः = Śrī Kṛṣṇa who is the enemy of the Asura Mura,

पादेन सुकोमलेन भियेव पूर्वं बभञ्ज = by His very soft and beautiful pādas, out of fear, earlier broke the cart, now itself.

What is the fear in Kṛṣṇa ? is beautifully explained as :

मरिष्यमाणः सकलं स्वभाग्यं अनेन कंसः सह नेष्यति इति = This Kaṁsa who is going to die in future would carry away all the wealth in the cart and with that apprehension, Śrī Kṛṣṇa smashed the cart now.

Note :

उत्तरत्र मरिष्यमाणः कंसः सकलं स्वभाग्यं धनादिसम्पदं अनेन शकटेन साधनेन सह स्वेन सह नेष्यति । अन्यत्र गन्तारो लोकाः स्वकीयं वस्तुजातं शकटे निक्षिप्य नयतीति भावः ।

Kaṁsa may use this cart to carry all his wealth elsewhere before his death. So to be on the safer side the vehicle was broken into pieces by Lord Kṛṣṇa. This means that Śrī Kṛṣṇa would be destroying all the wealth of Kaṁsa shortly. So in advance, He has broken the vehicle – Sādhana to be used for the carrying purpose.

This is the splendid beauty of Śrī Vādirāja Mahān who gives some special and śāstric and future governing reasons connected to every act of Lord Śrī Kṛṣṇa.

मुरस्य अरिः = मुरारिः = Like Śrī Kṛṣṇa will be also शकटासुरस्य अरिः, कंसस्य अरिः are all indicated by this. Just like the demon Mura was destroyed, so also here Śakaṭa and later may demons, including the chief Kaṁsa.

* * *

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Śloka 65

॥ शकटासुरसंहारः ॥

Killing of Śakaṭāsura

ततः स मायामपहाय दैत्य-
स्वरूपधारी पुनराविरासीत्।
तथाहि विष्णोः पदयोगकाले
कथं नु सा जीवितुमुत्सहेत ॥ ६५ ॥

ततः = श्रीकृष्णपादाभिघातानन्तरं स दैत्यः शकटासुरः मायां कपटम् अपहाय त्यक्त्वा पुनः स्वरूपधारी सन् आविरासीत् आविर्बभूव ।

After being gently kicked by Lord Śrī Kṛṣṇa, the demon Śakaṭa gave up his deceit and then appeared in his natural form.

This is right, Because,

तथा हि विष्णोः पदयोगकाले कथं तु सा जीवितुं उत्सहेत ? श्रीकृष्ण-पादाभिघातानन्तरं मायामपहाय, स्वरूपधारित्वं तस्योचितं हि ।

After being kicked by Śrī Kṛṣṇa, he left the Māyā in him and had his swarūpa – natural body. This is perfectly in order, Because,

विष्णोः सकलमायानिवर्तकस्य श्रीकृष्णस्य पदयोगकाले पदसम्बन्ध-समये सा माया जीवितुं कथं उत्सहेत उत्साहं कुर्यात् ?

Viṣṇu is the redeemer and destroyer of all illusion – Māyā. Quite naturally when His legs had contact with that Śakaṭāsura, his māyā had gone automatically.

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Śloka 66

॥ शाकटासुरसंहारः ॥

Killing of Śakaṭāsura

स कृष्णपादाभिहताखिलाङ्गो
बभूव दैत्यः किल निर्गतासुः ।
अहं तु मन्ये स्वकजात्ययोग्य-
रथाङ्गधारी स ममार धीरः ॥ ६६ ॥

सः (शाकटासुरः) दैत्यः कृष्णपादाभिहताखिलाङ्गः निर्गतासुः बभूव किल = That demon (Śakaṭa) whose limbs were all kicked by the Pādas of Śrī Kṛṣṇa, died, indeed.

अहं तु मन्ये = Śrī Vādirāja Mahān states, that in his opinion the death of Śakaṭāsura has taken place, because,

स्वकजाति-अयोग्य-रथाङ्गधारी स ममार धीरः = that asura wore the discus (in the form of the two wheels of the chariots. चक्राङ्कित on the two sides which was not fit for this asuric race.

Note :

श्रीकृष्णपादेन अभिहतानि चूर्णीकृतानि अखिलानि समस्तानि अङ्गान्यवयवाः यस्य सः दैत्यः मृतः ॥

That daitya who was hit on all the parts, by the gentle hit of Lord Śrī Kṛṣṇa broke down and died.

Śrī Vādirāja Mahān thinks the reason for his death is due to the fact,

स्वकजाति-अयोग्य-रथाङ्गधारी सन् असुरजात्ययोग्यचक्रायुधधारी सन् ममार । अयोग्यकर्मकरणात् मृत इति मन्ये इति भावः ।

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For the daitya caln, meaning this chakra symbol, is totally unwarranted. This चक्राङ्कित is only for sātwic souls is emphasised. So when the act is done which is not eligible to be done by them, then they will meet with death only.

Further Śakaṭāsura by having wheels with him, tries to come in identity with Viṣṇu and Chakra is His unique weapon. When this identity is meditated with Śrī Viṣṇu, naturally the disaster of death is inevitable.

* * *

Śloka 67

॥ शाकटासुरसंहारः ॥

Killing of Śakaṭāsura

ध्रुवं पुनर्विष्णुपदस्य सङ्ग-
भयात्सकृद्विष्णुपदाहतोऽसौ ।
अधः पपातासुरमण्डलीयं
विनाशकाले हि विरुद्धबुद्धिः ॥ ६७ ॥

सकृत् विष्णुपदाहतः अधः पपात = This demon Śakaṭāsura who was kicked once with Viṣṇu's Pāda (विष्णुपद) fell down (and did not go up and get up).

पुनः विष्णुपदस्य सङ्गभयात् सकृद्विष्णुपदाहतः असौ ध्रुवं = Again that Śakaṭāsura was afraid that he would once more have the contact of the sky – (Viṣṇupāda) which is similar to Viṣṇu's Pāda. (Viṣṇupāda = Pāda of Viṣṇu, it means 'sky').

असुरमण्डलीयं विनाशकाले हि विरुद्धबुद्धिः = The demons as a group have perverted knowledge at the time of death and so they do not know that similar names cause no fear.

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Note :

Śrī Vādirāja Mahān here explains the fact that the asura by name 'Śakaṭāsura' fell down but did not get up high again. This is described taking into account the śabda "Viṣṇupāda" which means (sky) also. The asura did not get up again, so that he would contact with the sky Viṣṇu Pāda Kṛṣṇa's Pāda. He was terribley afraid of Viṣṇu Pāda, because of the kick he had already.

Further the asura souls at the time of their death also, will not get correct knowledge and would get only misleading and illusory knowledge. This Śakaṭāsura failed to have contact with even Viṣṇu Pāḍa – sky and fell flat on the ground into pieces.

***

Śloka 60

॥ सर्गोपसंहारः ॥

Conclusion of second Sarga

रोम्णां हर्षणकारिणि श्रवणतः पापौघविध्वंसिनि
प्रेम्णा चिन्तयतां विचित्रविमलश्लाघ्यार्थसन्दायिनि ।
सञ्जाते भुवि रुक्मिणीशविजये सद्वादिराजोदिते
सञ्जातः सुरमण्डलीषु महितः सर्गो द्वितीयो मुदाम् ॥ ६८ ॥

॥ इति श्री श्री वादिराजतीर्थप्रणीते "रुक्मिणीशविजये" द्वितीयः सर्गः ॥

॥ ॐ श्रीकृष्णार्पणमस्तु ॥

श्रवणतः रोम्णां हर्षणकारिणि रुक्मिणीशविजये = When the exploits of the victorious Lord of Rukiminī which cause the happy horripilation of joy in the hearers,

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पापौघविध्वंसिनि = which removes the multitudes of sins by their mere hearing,

प्रेम्णा चिन्तयतां विचित्रविमलश्लाघ्यार्थसन्दायिनि = which give wonderful faultless and praiseworthy meanings and the four fold objects of human life (such as Dharma, Artha, Kāma and Moksha) to those who meditate and deeply think over with devotion,

सञ्जाते भुवि सद्वादिराजोदिते सञ्जातः = were composed by the good and eminent Saint Vādirāja,

सर्गो द्वितीयो मुदाम् = this second carto – Sarga which was appreciated in the sabhas of the Devatās, is over.

Note :

पूर्वं देवानां कृष्णावतारे सति एकवारं सन्तोषो जातः ।

Earlier, the Devatās felt very happy, at the hearing of the avatār of Śrī Kṛṣṇa.

इदानीं असुरद्वयं हत्वा (१) पूतना (२) शकटासुर, पुनरपि सन्तोषो जातः इत्यर्थः ॥

Again by the elimination of the two asuras, by name (1) Pūtanā and (2) Śakaṭāsura, again, they felt very happy.

Thus ends the second Sarga.

Om Śrī Kṛṣṇārpaṇamastu.

* * *

कायेन वाचा मनसेन्द्रियैर्वा बुद्ध्याऽऽत्मना वाऽनुसृतः स्वभावम् ।
करोमि यद्यत् सकलं परस्मै नारायणाय इति समर्पयामि ॥

* * *

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॥ श्री ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

Śrī Śrī 1008 Śrī Hṛshīkeśa Tīrtha Mahān Uḍupi

(1250 – 1330 A.D.)

Śrī Śrī Hṛshīkeśa Tīrtha Mahān was a direct disciple of Śrī Śrī Madhvāchārya. He is the founder Pontiff of ''Śrī Palimār Muṭṭ''. Śrī Madhva did anugraha to him by presenting the idol of Śrī Rāma, Lakshmaṇa and Sītā to him.

(2) Śrī Hṛshīkeśa Tīrtha wrote all the 37 works of Śrī Madhvāchārya called 'Sarva-Mūla' in Tuḷu Script. He had written a work by name 'Sampradāya Paddhati' consisting of 26 verses, dealing with the life of Śrī Madhva as a child and about his works etc. in brief.

(3) Śrī Nārāyaṇa Paṇḍitāchārya in his classical work ''Madhva Vijaya'' narrates thus in 13-40 :

अवदत्स कथां रथाङ्गपाणे-
भगवान् भागवते भवापहन्त्रीम् ।
अनुरूपगुणस्वरादिभाजा
निजशिष्यप्रवरेण वाच्यमाने ॥ ४० ॥

निजशिष्यप्रवरेण = निजेन स्वकीयेन शिष्यश्रेष्ठेन हृषीकेशतीर्थेन, भागवतपुराणे वाच्यमाने सति, भवस्य = संसारस्य, अपहन्त्रीं = नाशिनीं,

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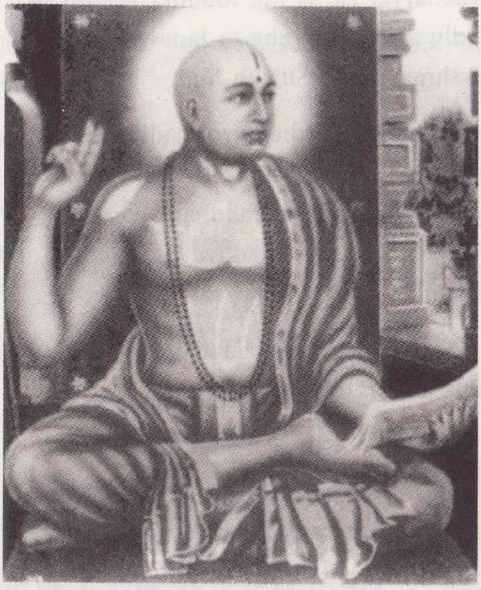
रथाङ्गपाणेः = श्रीकृष्णस्य, चरित्रं अवदत् । श्रीकृष्णचरितापादकभागवत-व्याख्यानं अकरोत् इत्यर्थः ।

Śrī Madhvāchārya explained the meanings of Śrīmad Bhāgavatam, so that the devotees can come over out of the sea of Samsāra. Earlier, Śrī Hṛshīkeśa Tīrtha used to read those Bhāgavata ślokas in sweet voice and in clear terms and who was one of the best of the śishyas.

In Madhva Vijaya 15-128, it is said as वशीकृतहृषीकाश्च Śrī Hṛshīkeśa Tīrtha had full control of all his indriyas and he was a great Mahān.

* * *



अभ्रमं भंगरहितं अजडं विमलं सदा ।
आनंदतीर्थमतुलं भजे तापत्रयापहम् ॥

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॥ श्री ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

संप्रदायपद्धतिः

Sampradāya Paddhati

Index (In brief)

Śloka No.	Subject
1.	Supremacy of Śrī Vāyu over all devatās and his avatāra taking place at 'Pājaka Kshetra'.
2.	Pājaka Kshetra is far superior to Himālayas where Gaṅgā river starts.
3.	Four Tīrthas' description in Pājaka Kshetra.
4.	They are named after the weapons as axe, bow, arrow and Gadā.
5.	Holy Śrī Vāsudeva Tīrtha created by Śrī Vāsudevāchārya for his mother which gives Sārshṭi Moksha.
6.	The four Tīrthas bestow the four Purushārthas.
7.	Śrī Vāsudeva doing a miracle before his father by making a very dry stick to sprout out with branches.

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Śloka No.	Subject
8.	Maṇimanta in the form of a Serpent tries to do harm to the tree but totally fails.
9.	Śrī Vāsudeva proceeding to Vimāna Giri to have darśan of his real mother Durgā devi.
10.	Śrī Vāsudeva like Garuḍa kills the serpent which attacked him.
11.	Śrī Vāsudeva had darśan of Durgā devi, then by one leap reaches his home.
12.	Two tiny foot prints due to the leap, available even now, would clear all our sins, by devoted darśan.
13.	Śrī Vāsudeva brought happiness and joy to all Sātwic souls.
14.	Śrī Vāsudeva took Sannyāsa and did wonderful 37 works.
15.	Śrī Madhvāchārya gifted sacred idols to Śrī Hṛshīkeśa Tīrtha and Śrī Narasimha Tīrtha.
16.	Śrī Madhvāchārya gifted sacred idols to Śrī Janārdana Tīrtha and to Śrī Upendra Tīrtha and to Śrī Viṣṇu Tīrtha.
17.	Śrī Madhvāchārya gifted sacred idols to Śrī Rāma Tīrtha and to Śrī Adhokshaja Tīrtha, and to the senior most Yogic Śrī Padmanābha Tīrtha.

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Śloka No.	Subject
18.	Śrī Padmanābha Tīrtha is universally recognised Guru for all Sātwic souls. Śrī Viṣṇu Tīrtha was a great Tapasvi.
19.	Śrī Madhvāchārya's works are preserved at Setutilā.
20.	Śrī Padmanābha Tīrtha and others were instructed to preach the mission of Śrī Madhva; by him.
21.	Śrī Viṣṇu Tīrtha will discend in future from Kumāra Parvata near Subrahmaṇya.
22.	Śrī Viṣṇu Tīrtha will preach in future the tenets of Śrī Madhvāchārya.
23.	Sādhana in one way fulfilled when holy bath is taken in the five Tīrthas, and darśan at Vimāna Giri and foot prints of Śrī Madhvāchārya.
24.	All the phalas of all Satkarmas are achieved when these acts are performed with devotion; as stated above.
25.	Sampradāya Paddhati is like a cloud pouring the philosophy and other incidents of Śrī Madhvāchārya.
26.	Mukhya Prāṇa's grace will be obtained by those who read, hear, write, teach, preach this noble work.

Om Śrī Kṛṣṇārpaṇamastu.

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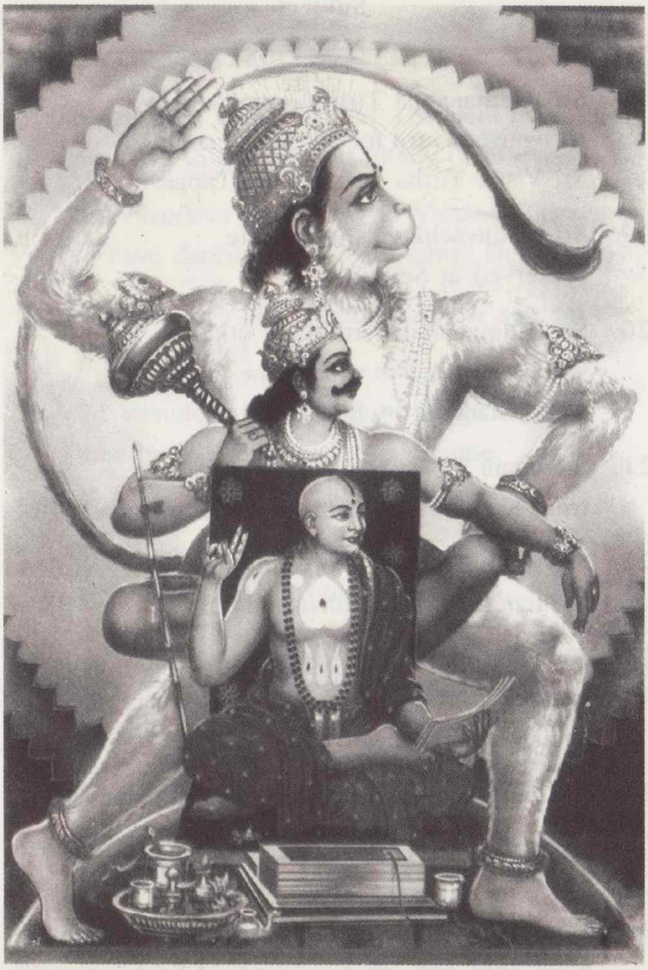

प्रथमो हनुमन्नाम द्वितीयो भीम एव च ।
पूर्णप्रज्ञस्तृतीयस्तु भगवत्कार्यसाधकः ॥

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॥ श्री ॥

॥ श्री लक्ष्मीवेङ्कटेशो विजयते ॥

॥ श्री हयवदन मध्वेश पाहि ॥

श्री श्री १००८ श्री हृषीकेशतीर्थकृता

॥ सम्प्रदायपद्धतिः ॥

Sampradāya Paddhati

(By Śrī Śrī 1008 Śrī Hṛshīkeśa Tīrtha Mahān)

(१ – २६ श्लोकाः)

(1 to 26 Ślokas)

Śloka 1

ईशेन्द्रादिसुरेन्द्राणामीशः श्रीरमणप्रियः ।
यत्र प्रादुरभूद्वायुः क्षेत्रं तत् पाजकं शुभम् ॥ १ ॥

वायुः = Śrī Vāyu.

यत्र प्रादुरभूत् = Where he took avatāra and manifested,

तत् क्षेत्रं पाजकं शुभम् = that place is a great kshetra which is called as 'Pājaka' kshetra, which is most auspicious. That Śrī Vāyu is :

(1) ईश-इन्द्रादिसुरेन्द्राणां ईशः = the master for Rudra, Devendra and all other devatās.

(2) श्रीरमणप्रियः = the beloved and most liked by the Supreme Nārāyaṇa who is the beloved, respectable Husband, Master and Guru for Mahālakshmī.

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Note : ईशोन्द्रादिसुरेन्द्राणां ईशः—

The Sūtra 4.2.1 ॐ वाङ्मनसि दर्शनाच्छब्दाच्च ॐ shows that the presiding deity of Vāk-speech Umā takes laya in the presiding deity of mind – namely Rudra.

4.2.3 : ॐ तन्मनः प्राण उत्तरात् ॐ proves that the presiding deity for Manas – Rudra takes laya in Śrī Vāyu.

मनः प्राणे (छां.उ. ६.१५.१) इति उत्तरात् वचनात् मनोऽभिमानी रुद्रः प्राणे = वायौ विलीयते । तस्मात् वायुः देवानां श्रेष्ठः इति ।

Hence Śrī Vāyu is the supreme of all devatās.

Kauṇḍinya Śruti states :

"वायोर्वाव रुद्र उदेति वायौ विलीयते तस्मात् आहुः वायुर्देवानां श्रेष्ठः" इति च कौण्डिन्यश्रुतिः ।

Hence Śrī Vāyu is far far superior to Rudra, Indra and other devatās.

(2) **Under Īśāvāsya Upanishad** – the 4th Mantra states :

अनेजदेकं मनसो जवीयो
नैनद्देवा आप्नुवन् पूर्वमर्षत् ।
तद्धावतोऽन्यानत्येति तिष्ठत्,
तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

The last part of this Mantra, states that Mukhya Prāṇa – Vāyu offers the deeds of all to Him. So Śrī Vāyu is superior to all devatās. Even the deeds done by them, is offered by Śrī Vāyu to Śrī Hari, since they have no such status to offer to Śrī Hari **directly. It should pass through Śrī Vāyu only.**

(3) Brahmāṇḍa Purāṇa states :

"तस्मिन् कर्माण्यधान्मरुत् ।

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मारुत्येव यतश्श्रेष्टा सर्वा
तां हरये अर्पयेत्" इति ब्रह्माण्डे ॥

It is only Śrī Vāyu who direct us and all the devatās to do their deeds. That is why, that Śrī Vāyu offers them to Brahman.

(4) Under **Īśāvāsya Mantra** 18 states :

वायुः अनिलं अमृतं अथेदं भस्मान्तं शरीरम् ॥

Though the body survives until it is turned into ashes, Śrī Vāyu present in the body and who is supported by Brahman is immortal.

(Therefore it goes without saying that Brahman present in the body is immortal).

अनिलः = 'अ' ब्रह्मैव निलयनं = आश्रयः यस्य सः अनिलः ।

He who has Brahman, as his support. For others by gradation, superior devatā above him, is the support. But for Śrī Vāyu, Brahman alone is the support which automatically proves that Śrī Vāyu is the highest of all devatās.

अतिरोहितविज्ञानात् वायुः अपि अमृतः स्मृतः ।

Śrī Vāyu is immortal in the special sense that his knowledge is never veiled. Rāma Samhitā in Bhāshya states :

"अतिरोहितविज्ञानात् वायुः अपि अमृतः स्मृतः ।
मुख्यामृतः स्वयं रामः परमात्मा सनातनः ॥"
—इति रामसंहितायाम् ॥

(5) **Kaṭhaka Upanishad** 3-1 states :

ऋतं पिबन्तौ सुकृतस्य लोके
गुहां प्रविष्टौ परमे परार्धे ।

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छायातपौ ब्रह्मविदो वदन्ति
पञ्चाग्नयो ये च त्रिनाचिकेताः ॥ १ ॥

The two forms of Brahman as Ātmā and Antarātmā are present at the heart; one at the physical heart and the other at the heart of the Jīva. These two forms of Brahman are present in Śrī Vāyu who is present in those places. Thus Śrī Vāyu and Brahman are present at those places and that is why the person is alive and Jīva exists. Among the devatās, it is only for Śrī Vāyu, as privilege is available because he is the most supreme of all devatās.

हृदयगुहास्थ-वायौ ध्येयः इति भावः ।

Meditation of Paramātmā should be done as He is present in Śrī Vāyu who is present there to do sevā to Him.

(६) षट्प्रश्नोपनिषत् – मन्त्र – ३ :

तान् वरिष्ठः प्राणः उवाच । मा मोहमापद्यथाः अहमेवैतत् पञ्चधा आत्मानं विभज्य, एतत् बाणं अवष्टभ्य विधारयामि इति । ते अश्रद्धधाना बभूवुः । सः अभिमानात् ऊर्ध्वं उक्रमते इव तस्मिन् उत्क्रामति अथ इतरे सर्वं एव उक्रामन्ते । तस्मिंश्च प्रतिष्ठमाने सर्व एव प्रतिष्ठन्ते ।

Mukhya Prāṇa, Śrī Vāyu, the superior among all deities told them :

"Don't be under the delusion that you are independently sustaining and illuminating. I, having arranged myself into five aspects, प्राण, अपान, उदान etc. enter into the body and sustain it. The deities did not believe him. Then, when Śrī Vāyu moved out of the body, as it were, all other deities moved out automatically. When he returned all others returned.

प्राणत्वं वरिष्ठत्व-अवधारणाय आख्यायिका उच्यते ।

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In the next mantra, a fine example is given to understand this mahimā of Śrī Vāyu, that all other deities under his leadership and command.

तद्यथा मधुमक्षिका मधुकरराजानं उक्रामन्तं सर्वा एव उक्रामन्ते ।

तस्मिंश्च प्रतिष्ठमाने सर्वा एव प्रतिष्ठन्ते । एवं वाङ्मनश्चक्षुःश्रोत्रं चेति ते प्रीताः प्राणं स्तुवन्ति । एषः अग्निः तपति एष सर्व एव पर्जन्यो मघवानेव वायुः एषा पृथिवी रायिदेवः सदसच्चामृतवत् ॥ ४ ॥

Just as the queen Bee moves out, all other bees move out and when she settles down all others settle down, similarly the presiding deities of speech, mind, eye, ear etc. moved out and settled down. They were delighted by realising the superiority of Mukhya Prāṇa and praised Śrī Vāyu, that he is Agni, he is Sūrya, he is Rain-God, he is Indra, he is Vāyu, he is Pṛthvi, he is Rāyi, he is Mūrta, he is Amūrta, and he is immortal.

एषः अग्निः etc. convey that Mukhya Prāṇa resides in Agni etc. He assumes the names of Agni etc. and enables them to function in their respective way.

Śrī Jayatīrtha splendidly states :

प्रीताः ते देवाः त्वमेव सर्वदेवादिषु स्थित्वा तन्नामा तद्गुणादिप्रवर्तकः इति प्राणं अस्तुवन् ॥

The Fifth Mantra states :

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।

Just as spokes are fixed in the Nave of the chariot, all other deities find their support in Śrī Vāyu = Mukhya Prāṇa.

(7) आथर्वणोपनिषत् – Ātharvaṇa Upanishad.

पञ्चखण्डः मन्त्रः ८ :

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ज्ञानप्रसादेन विशुद्धसत्त्वः ततस्तु
तं पश्यते निष्फलं ध्यायमानः ॥ ७ ॥

Here ज्ञानप्रसाद is commented in Khanḍārtha as :

(i) God's grace

(ii) Śrī Vāyu's grace

(iii) Chaturmukha Brahma's grace.

ज्ञानरूपस्य हरेः प्रसादेन, ज्ञानरूपस्य वायोः, चतुर्मुखस्य वा प्रसादेन ।

Bhāshya tells us :

"नान्यैः देवैः हरिं पश्येत् ज्ञानरूपेण वायुना ॥"

this shows the superiority of Śrī Vāyu over other deities in clear terms.

(8) **Chāndogya Upanishad - Khanḍārtha** at the outset gives a reason, as to why Brahman should be meditated upon through Śrī Vāyu – Mukhya Prāṇa. Since Śrī Vāyu is the principal idol मुख्यप्रतिमा of Lord Viṣṇu's residence, having acknowledged his superiority among the souls, the Udgītha Brahman should be meditated upon, through Śrī Vāyu.

"वायोरेव उद्गीथविष्णोः मुख्यप्रतिमात्वात् तस्य सर्वजीवोत्तमत्वज्ञान-पूर्वकं, तस्मिन्नेव ततः उत्तमत्वेन उपासनं कार्यम्".

In the First Adhyāya of the Second Khanda, the supremacy of Śrī Vāyu is explained by means of a story.

Once there was a fight been devatās and asuras. To win victory over the demons, all gods started meditating on Śrī Viṣṇu called as 'Udgitha' through the dieties such as Nāsikya Vāyu, Sūrya, Chandra, Rudra, Śesha, Garuḍa presiding over the nose,

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eye, ear, mind egotism (अहंकार) and the intellect चित्त respectively. Then the asuras pierced them with evil and so gods met with failure.

Finally, all the gods started meditating on the Udgītha Brahman, designated as 'ॐ' through Śrī Vāyu. As a result of this, the demons who came before the deities scattered away, as an earthen ball scatters away when it hits against a solid rock. Thus all gods became convinced of the superiority of Mukhyaprāṇa Śrī Vāyu to all Chetanās.

"अथ ह य एव अयं मुख्यप्राणः तं उद्गीथं उपासांचक्रिरे । तं ह असुरा ऋत्वा विदध्वसुः यथाशमनं आखणमृत्वा विध्वसेते एवम्"

(9) मुक्तिहेतुज्ञानविषयः मुख्यप्राणः श्रीवायुः ॥

One who knows about Śrī Vāyu as superior to all chetanas – जीवोत्तमः attains salvation. Hence it is clear that Śrī Vāyu is greater or superior to all deities, because he is मुक्तिहेतुज्ञानविषयः that is, the object of knowledge leading to Moksha. In Khaṇḍārtha of Mantrālaya Mahāprabhu, it is seen as :

सर्वप्राणिशरीरस्थः 'मुख्यप्राणः' यत् अश्नाति, यत्पिबति, तेन अशनादिना इतरान् घ्राणादि प्राणान् अवति, ततश्च महानिति योज्यम् । किं च, एतं 'मुख्यप्राणं', 'एवं ततः सर्वजीवोत्तमत्वेन विदित्वा उत्क्रमति मुक्तो भवति । मुक्तिहेतुज्ञानविषयत्वात् च महान् प्राणः' इत्यर्थः ।

Then Mantrālaya Mahān takes up for consideration a possible objection by an opponent. "If Mukhya Prāṇa – Śrī Vāyu is regarded as the object of knowledge leading to Moksha, then it does not tally with the scriptural text :

"नान्यः पन्था अयनाय विद्यते" (तै. उप. III. 12.7) which categorically declares that Moksha cannot be attained by any means

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other than Aparoksha Jñāna of the Bimba Rūpa – Supreme Brahman. Hence Brahman = Viṣṇu alone should be regarded as the object of knowledge leading to Moksha but not Mukhya Prāṇa.

ननु 'नान्यः पन्था अयनाय' इत्युक्तेः कथं एतत् इत्यत आह 'व्याददाति' इत्येव अन्तत इति । 'विः' विशिष्टं विष्णुं 'अन्ततः' सर्वोत्तमत्वेन आददाति इत्येव स्वीकरोति इत्येव, मुख्यप्राणप्रसादात् जानाति इत्येवेति हेतोः न दोषः इत्यर्थः ।

Khandārtha finds answer to this objection in the phrase 'व्याददात्येव अन्तत' इति । That occurs in the Mantra of the Upanishad.

"A Person who acknowledges Mukhya Prāṇa" to be the superior, will be favoured by Him. And as a result of this grace, he obtains the knowledge of the supremacy of Brahman. Thus the knowledge of Mukhya Prāṇa is the successive means of accomplishing the salvation and it is a sine-qua-non. Hence Śrī Vāyu is superior to all deities.

(10) Like this, the entire sadāgamas speak about the mahimās of Śrī Vāyu and all are in his control. मुख्यप्राणवशे सर्वं and that Śrī Vāyu is under the control of Śrī Viṣṇu; सः विष्णोः वशगः सदा । So this point is concluded by citing one Sūtra, namely ॐ परेण च शब्दस्य ताद्विध्यं भूयस्त्वात्त्वनुबन्धः ॐ ।

Where it is said Iśwara Prasāda is the direct cause for Bimba-vision while Bhakti as the part of Jīva, is secondary. As far as Jīva is concerned, that is the last resort for Aparoksha Jñānam, namely Bhakti.

In that, Tatwa Prakāśikā explains as to how that Bimba rūpi Paramātmā appears before that Sātwic soul.

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परमात्मा ब्रह्मधाम वायुं विशति, तस्य तत्र आविर्भवतीत्यर्थः ।

Paramātmā as Bimba Rūpi appears only mounting on Śrī Vāyu, as वायुवाहनः । Even at that time, by that Śrī Vāyu's grace only, the Jiva is able to have God - vision.

Hence this work "Sampradāya Paddhati' is very small running for 26 ślokas only is very sacred and is highly valuable as it is started with the śabdas 'ईशेन्द्रादि सुरेन्द्राणां ईशः' bringing glories of Śrī Vāyu which is the quint essence of all āgamas.

(२) श्रीरमणप्रियः

This can be understood in two ways :

(a) श्रीरमणः यस्य प्रियः । and

(b) श्रीरमणश्च यस्य प्रियः ।

Śrī Ramaṇa is very dear to Śrī Vāyu. For Śrī Ramaṇa, Śrī Vāyu is very dear.

(a) For Śrī Vāyu, Śrī Ramaṇa is very dear, can be appreciated by some, explains given here under :

(i) Under Kāṭhaka Upanishad Bhāshya in the final śloka, Śrī Madhvāchārya (who is Śrī Vāyu) states :

नमो भगवते तस्मै विष्णवे प्रभविष्णवे ।
यस्याहमाप्त आप्तेभ्यो यो मे आप्ततमस्सदा ॥

For Śrī Viṣṇu, I am dearest than the others who are dear. Śrī Viṣṇu is always supremely dear to me. Śrī Viṣṇu has many, many rūpas. For that Śrī Viṣṇu, namaskārams are submitted.

(h) Śrī Vāyu is Bhīma and suffice, if this humble author quotes one classical incident from Mahābhārata as given in Tātparya Nirṇaya 21-402, 21-403.

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एतेऽखिलाः षण्ढतिलास्तमोऽन्धं
प्राप्ता न चैषां पुनरुत्थितिः स्यात् ।
इति ब्रुवाणोऽनुचकार भीमं
तदाऽहसन् धार्तराष्ट्राश्च सर्वे ॥ ४०२ ॥

All the Pāṇḍavas have lost all their capacity like gingely seeds. They have lost all their capacity and strength. They will not be raising their heads again.

Like this Duśśāsana shouted in the Sabhā Hall.

Like this that great sinner wicked Duśśāsana shouted and walked imitating the style of Śrī Bhīma and did mockery and insult for that great, strong noble soul.

तदाऽकरोद्भीमसेनः प्रतिज्ञां
हन्ताऽस्मि वो ह्यखिलान् संगरेऽहम् ।
इतीरिते शरणं द्रोणमेव
जग्मुः समस्ताः धृतराष्ट्रपुत्राः ॥ ४०३ ॥

At that time, all the sons of Dhṛtarāshtra laughed and enjoyed the fun. At that time itself, Śrī Bhīma took a pledge that he would kill all of them in the battle. When Śrī Bhīma took the pledge and declared so, in the Sabhā Hall, all the sons of Dhṛtarāshtra took refuge under Droṇāchārya.

A splendid point has to be noted in respect of the great calibre and devotion of Śrī Bhīma towards Śrī Kṛṣṇa. At the end of the Mahābhārata when all was over, Pāṇḍavas came to offer their praṇāmas for the King Dhṛtarāshtra and Gāndhāri. At that time, Gāndhāri told Śrī Bhīma, that he could have spared atleast one son of them, out of the hundred, considering their age and physical drawbacks.

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For this, Śrī Bhīmasena gave the reason as under. "When Śrī Kṛṣṇa came as an emissary to the Sabhā of Dhṛtarāshtra and put forward the case on behalf of Pāṇḍavas, Duryodhana abruptly walked out. All his brothers followed him without exception.

Śrī Kṛṣṇa taught all principles of dharma there. None of the brothers in the Sabhā heard them. Further again and again, Duryodhana was entering and leaving the Sabhā. Never he showed or gave any respect to Śrī Kṛṣṇa. All the brothers strictly without exception followed the path of the wicked Duryodhana".

That is why because of the insults, disrespect of all of them, without exception, to Śrī Kṛṣṇa, Bhīmasena told that he did not spare any of her sons.

Śrī Bhīmasena never whispered about the great insults and other dirty, wicked and unlawful activities done by her sons towards him and Draupadi. **This establishes the quality of श्रीरमण-प्रियत्वं of Śrī Vāyu, much more than towards any one else.** That great Ekānta Bhakta was not much bothered about being insulted or about his pledge but the greater one is the insult to Śrī Kṛṣṇa. Like this, in the case of Śrī Vāyu and in all his avatāras, devotion towards Paramātmā would be unique, distinct and extra-ordinary.

Like wise for Paramātmā also, in the adhikāri varga, Śrī Vāyu is most dear. In Tātparya Nirṇaya 7-50 states :

रामोऽपि नान्यदनुदातुममुष्य योग्य-
मत्यन्तभक्तिभरितस्य विलक्ष्य किञ्चित् ।
स्वात्मप्रदानमधिकं पवनात्मजस्य
कुर्वन् समाश्लिषदमुं परमाभितुष्टः ॥ ५० ॥

Śrī Rāma was highly and greatly pleased with the devotion of Śrī Hanuman. Finding nothing else appropriate to be given to him,

having regard to the intense and acute devotion of Śrī Hanumān and thinking gift of self to Śrī Hanuman, as greater than else embraced him, so dear is Śrī Vāyu to Śrī Rāma. Later in the Upanishad, it is said that Śrī Vāyu gets Stree Rūpa and special presence of Mahālakshmī would be there at that time, Paramātmā enjoys also. So Śrī Vāyu is very dear to Śrī Hari.

पाजकं शुभम्— This Pājaka kshetra has become very very auspicious because of the Avatāra of Śrī Vāyu as Śrī Vāsudeva took place. Every particle of that land, has done lot of puṇya to have the place as the birth place of Śrī Madhva. This kshetra is about 11 kms. South-East of Uḍupi – In Tīrtha Prabandha (Paśchima – West) Śloka 16 runs thus :

पवित्रं पाजकक्षेत्रं को न सेवेत कोविदः ।
सत्यलोकेश्वरः प्राणो यत्रावतरदुत्सुकः ॥ १६ ॥

यत्र सत्यलोकेश्वरः = Satyaloka's Master is Śrī Vāyu, प्राणः and he is Mukhya Prāṇa.

उत्सुकः = That Mukhya Prana with zeal due to the mandate of Paramātmā,

अवातरत् = Where he took avatār that is Pājaka kshetra.

पवित्रं पाजकक्षेत्रं = and so this Pājaka kshetra has become very pure, clean and sacred due to his avatār.

कः न कोविदः सेवेत = which Jñāni will leave without doing sevā.

सत्यलोकेश्वरस्य मुख्यप्राणस्य तस्मिन्नवतर्तुमौत्सुक्यस्य कारणात् पाजकक्षेत्रस्य महिमा किं वर्णयामः इति भावः ।

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These three letters of that kshetra stand like this :

पा = पाति इति 'पा' – This kshetra will protect all the devotees when remembered as the avatāra place of Śrīmad Āchārya.

ज = जयति इति ज – When Pājaka Kshetra is remembered as the Avatāra place of Śrī Madhva, all victories will be there for the devotee.

क = compared to many other places, they are all कुत्सन only (कप्रत्ययः कुत्सने) as stated in Bhāshya under the Satya 1.4.1 ॐ आनुमानिकमप्येकेषामिति चेन्न शरीररूपकविन्यस्तगृहीतेः दर्शयति च ॐ. Many other holy places are lower to this Pājaka kshetra.

* * *

Śloka 2

जडस्य गंगाद्यभिधस्य केवलं
तीर्थस्य मूलं हिमवान्नगाधिपः ।
मत्सौख्यतीर्थस्य जडेतरस्य वै
मूलं पवित्रं तदतीव पाजकम् ॥ २ ॥

हिमवान् नगाधिपः = Himālayas is the King of mountains.

गङ्गादि अभिधस्य तीर्थस्य मूलं = Gangā and other sacred rivers start and have their origin in the Himālayas. So the Himālayan mountain is holy.

केवलं जडस्य = But these holy rivers' water is only Jada – non sentient.

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जडेतरस्य वै मूलं = But Pājaka kshetra is the origin as the birth place of Śrī Vāyu who is totally different and distinct from Jaḍa.

मत्सौख्यतीर्थस्य = For Śrī Madhvāchārya is the birth place (Avatāra place) Therefore

तत् पाजकम् अतीव पवित्रं = That Pājaka Kshetra is very pious and pure and sacred.

Note :

This has been adopted by Śrī Chandrikāchārya in his great work 'Nyāyāmṛta'.

अभ्रमं भङ्गरहितं अजडं विमलं सदा ।
आनन्दतीर्थं अतुलं भजे तापत्रयापहम् ।

आदिगुरून् सेवते ।

Here the Ādiguru Śrī Madhvāchārya is extolled.

अभ्रमं = भ्रमरूपज्ञानरहितं = There is absolutely no iota of illusion in him at any time.

Under the Sūtra 2.3.8 ॐ एतेन मातरिश्वा व्याख्यातः ॐ it is said that Śrī Vāyu is प्रतिभातपरावरः which means that his Jñānam is steady and constant even during Mahāpralaya.

गंगादिसर्वतीर्थेषु भ्रमो नामाऽऽवर्तस्तिष्ठतीत्याशयः ।

In Gaṅgā and other Tīrthas 'Bhrama' 'भ्रम' means they have circular pools etc. which would drag down any one and are very dangerous.

भंगरहितं = प्रतिवादिप्रयुक्तपराभवरहितं = There is no defeat at all by any opponent who contends against Śrīmad Āchārya.

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अन्यत्र तु वसन्तादिकाले प्रवाहविच्छेदरूपो भङ्गोऽस्तीत्यव-धेयम् ।

But in the case of Gaṅgā and other Tīrthas, during Vasantakāla, there will be disturbance and disruption of the continuous flow.

अजडं = जाड्याख्यदोषरहितं = There is no defect in Śrī Madhva, which will happen in the case of an insentient object.

इतरत्र तु जलात्मकत्वात् जाड्यमस्तीति बोध्यम् ।

In the case of Gaṅgā and other Tīrthas, they consist of water, which is admittedly an insentient object. So the defects attributable to a Jaḍa would all be present there.

विमलं = विगतमलं = totally absent from all dirts and defects. Purity of cent per cent. In Karma-Nirṇaya it is said :

"शमलं पापमुद्दिष्टं रागद्वेषादिकं तथा ।
अपराधश्च शमलं मलं च शमलं विदुः ॥"

इति कर्मनिर्णयवचनात् मलशब्दोक्त-पापरहितमित्यर्थः ।

In Karma Nirṇaya, for the Śabda 'Mālā' it was said 'Sin' as the meaning. अमलं means there is no sin at all.

अपरत्र तु वर्षाकाले कल्मषतादिरूपं मलमस्तीत्यवसेयम् ।

But in the case of Gaṅgā and other rivers, at the time of rainy season, there will be dust, dirt etc. being carried away in them.

तापत्रयापहं स्मरणादिना आध्यात्मिकादि तापत्रयवारकम् ।

By the mere memory with devotion of Śrī Madhva, all the three kinds of hurdles, आध्यात्मिक, आधिभौतिक and आधिदैविक would be cleared off.

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इतरत्र तु आधिभौतिकाख्य बाह्यतापवारकत्वमेवेति ध्येयम् ।

In the case of Puṇya-Tirthas, they can only clear of the outward hurdles like heat etc. by taking bath in them.

अत एव अतुलं गंगातीर्थ असदृशम् ।

Therefore only it is said as 'अतुलं' Not equal. It is not equal to Gaṅgā Tirtha etc. it is very much more sacred, and pious.

So Pājaka Kshetra is very much holier than Himālayas, the birth place of Gaṅgā. Further, it is said :

एकसम्बन्धिज्ञानं अपरसम्बन्धिस्मारकम् ।

which means when one objects Jñānam is achieved, the other one inseparably comes to the mind. For example when the elephant tranier is seen, automatically the Jñānam of elephant is brought to the mind. Likewise when 'Pājaka Kshetra's Jñānam is got, then immediately the memory that it is the Avatāra (birth place) of Śrī Madhvāchārya is brought to the mind. **There cannot be a better virtue than remembering Śrī Madhvāchārya in the path leading to salvation.**

Note 2 : मत्सौख्यतीर्थस्य—

For referring to Śrī Madhva, the Śabda 'सौख्यतीर्थः' is used. 'सौख्य' means 'सुख' and सुखतीर्थ means आनन्दतीर्थ only.

'सौख्य' generally means comfort also. By following the path of Śrī Madhva, there will be total comfort in the worldly life by way of peace, contentment and absence of pride, prejudice etc.

By following the works of सौख्यतीर्थ महान्, the devotee will also have eternal Sukha. Moksha is definite and from that Sukha, there is no return back at all. This is stated in the sūtra 4.4.23

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ॐ अनावृत्तिः शब्दात् अनावृत्तिः शब्दात् ॐ । Here 'अन' means 'मुख्यप्राणः' – That Śrī Madhvāchārya. Once Śrī Madhva's grace is obtained then the grace of Śrī Hari is certain and so there is no question of coming back आवृत्तिः to the Samsāra again.

Having these factors in it, that kshetra is called as 'Pājaka Kshetra'. In Madhva Vijaya, 2-11, it is stated :

"कं यद्दधाति सकलं खलु विश्वपाजात्" इति ।

That Pājaka kshetra is always having water in it, because it is protected by Lord Paraśurāma who is the protector of all the jagat and who has no births.

* * *

Śloka 3

यत्रत्यतीर्थेषु निमज्जतां सतां
धर्मश्चतुर्भिश्चरणैः सहैधते ।
इति प्रबोधाय चकार माधव-
श्चत्वारि तीर्थानि भृगोः कुलोद्भवः ॥ ३ ॥

यत्रत्य तीर्थेषु निमज्जतां सतां = The Sātwic souls who take bath and dip themselves in the holy and sacred tīrthas there, in Pājaka kshetra, for them.

धर्मश्चतुर्भिः चरणैः सहैधते = Dharma grows in four fold. Namely (1) तपस् – tapas (2) Compassion – दया (3) Purity – शुचित्व and (4) Truth – सत्य.

इति प्रबोधाय = to teach the same to the Sātwic souls

माधवः = Husband, Master and Guru of Mahalākshmī, Paraśurāma,

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भृगोः कुलोद्भवः = who took Avatāra in the caln of Bhṛgu Maharshi,

चत्वारि तीर्थानि चकार = created four Tīrthas (lakes) there, in that Pājaka kshetra.

Note 1 : माधवः भृगोः कुलोद्भवः—

The Śabda Mādhava, denoting the Husband of Mahālakshmī is used to show that Paraśurāma is Paramātmā only. This is because some without Jñānam leave Paraśurāma from Daśāvatāra and in that place Balarāma is included. But Balarāma is not Paramātmā, but he is only 'Śesha' having the Āveśa of God, by name 'Śukla'.

* * *

Śloka 4

परश्वादीन्यायुधानि यथा पापहराणि वै ।
तीर्थानि च तथेत्येवं बोधयन्त्यभिधा इमाः ॥ ४ ॥

परश्वादीनि आयुधानि = The Four Tīrthas were named after the weapons as :

(1) परशुः = Axe – Paraśu Tīrtha.

(2) धनुः = Bow – Dhanuś Tīrtha.

(3) गदा = Mace – Gadā Tīrtha and

(4) बाणः = Arrow – Bāṇa Tīrtha.

यथा पापहराणि वै तीर्थानि = Just like these weapons destroy the sinners and haters of Śrī Hari, like wise these Tīrthas also

तथेत्येवं बोधयन्ति अभिधा इमाः = teach by their names

themselves, that whoever devoted by take bath and dip in these, these lakes take away all their sins, and all their sins are destroyed.

Note 1 :

In Skanda Purāṇa, there is also mention about these four sacred lakes in detail.

Lake	Phala
1. By taking holy bath in Paraśu Tīrtha	1. The three liabilities, debts which every person has are all absolved. The debts are 'ऋणत्रय' as it is known are : (a) Debts to the devatās – because they constantly protect us in various ways : (b) Debts to the ṛshis – because they only reveal śāstras to us and without Śāstras there is no question of God vision at all. अपरोक्षज्ञानं Without Aparoksha Jñānam, there is no Moksha. (c) Debts to the ancestors (पितृ) They only give us the physical bodies साधनशरीर by the help of it, only, one is able to read Śāstras and do sevā to Śrī Hari-Vāyugalu. Further, he is also saved from the consequences of genious sins (महापातकदोषा:)

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Lake	Phala
2. By taking holy bath in Dhanush Tīrtha	2. This gives Salvation to those who were killed by weapons शास्त्रहता:.
3. By taking holy bath in Gadā Tīrtha	3. This makes distruction of sins accumulated over a hundred births.
4. By taking holy bath in Bāṇa Tīrtha.	4. This facilitates to acquire Jñānam and ānanda.

Note 2 :

This Śabda 'परशु' and 'कुठार' are synonymous meaning an axe. While taking bath in परशु Tīrtha, Nyāya Sudhā comes to the mind, where Paramātmā is described as कुठार: Nyāya Sudhā states that Sādhana is of Two types as (i) Siddha and (ii) Asiddha. Siddha Sādhana is Paramātmā like कुठारवत् = परशुवत् ।

मोक्षसाधनं हि साक्षात् भगवानेव, ''बन्धको भवपाशेन भवपाशाच्च मोचकः'' इत्यादि वचनात् ।

साधनं द्विविधम् । सिद्धं असिद्धं चेति । तत्र असिद्धं उत्पाद्यं फलकामेन, यथा यागादि । सिद्धं तु सव्यापारीकरणीयं यथा कुठारादि । सिद्धं च साधनं भगवान् इति, मुमुक्षुणा सव्यापारीकरणीयः । व्यापारश्च प्रसन्नतैव । निगडादिमोचकेषु राजादिषु तथा दर्शनात् । ''यस्य प्रसादात् परमार्तिरूपात् अस्मात् संसारात् मुच्यते, न अपरेण'' इत्यादि श्रुतेश्च । प्रसादो नाम ''एनं मोचयामि'' इति इच्छाविशेषः । प्रसादस्तु भक्त्यैकसाध्यः । ''भक्त्यैव तुष्टिं अभ्येति विष्णुः, न अन्येन केनचित्'' इति वचनात् । अतः भगवतः मोक्षं प्रति मुख्यसाधनं इति सिद्धम् ॥

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So while taking bath in this 'Paraśu Tīrtha, all these should be remembered, then that bath will be very holy and sacred and would lead to final release.

Note 3 :

Great Śrī Satyanātha Tīrtha Mahān of Vīrachola Puram has written an excellent commentary for 'Māyāvāda Khanḍnam' of Śrī Madhva and this is called by the name 'परशु'. The great saint states :

मायावादनिरासाय प्रवृत्तो भार्गवं हरिम् ।
प्रणमामि सदा भक्त्या प्रीत्या परशुलब्धये ॥ ३ ॥

The great Mahān had in mind about this 'Paraśu lake' and that is why he has used 'भार्गवं' हरिम् – that is, the Avatāra of Bhagawān as Paraśurāma in Bhrgu caln.

Holy bath in 'Paraśu' Tīrtha, will promote Zeal to read this 'Paraśu' commentary which would destroy Māyāvāda in toto and take the devotee to the Moksha to enjoy अनिष्टनिवृत्तिरूप bliss.

Note 4 :

धनुष्तीर्थ = While taking bath in this Tīrtha, memory should be on 'Śārṅga bow' which can be handled only by Paramātmā. In Nirṇaya 4-45 :

तदा तु लोकस्य निदर्शनार्थिभिः
समर्थितौ तौ हरिशङ्करौ सुरैः ।
रणे स्थितौ तां प्रसमीक्षितु वयं
समर्थयामोऽत्र निदर्शनार्थिनः ॥ ४५ ॥

Then at that time when the bows were accepted and taken by Śiva as well as by Hari, in order to help the devotees and good sādhus in the world, the devatas did prayers to both Śrī Hari and

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Śankara (Śiva) as under : If both of you enter into a fight with Śārṅga by Śrī Hari and Pinākini bow by Rudra who would become victorious. This was anxiously asked by the devatās to both of them.

ततो हि युद्धाय रमेशशङ्करौ
व्यवस्थितौ ते धनुषी प्रगृह्य ।
यतोऽन्तरस्यैव नियामको हरिः
ततो हरेऽग्रेऽस्य शिलोपमोऽभूत् ॥ ६ ॥

After the request by the devatās, both Śrī Hari as well as Hara took their bows Sāranga and Pināki respectively, stood for fight before each other.

This Hari is the motivator of all from inside for each one of them. Therefore that Hara stood before that Śrī Hari, just like a stone, an inanimate object, Hara was unable to even to move.

So when the holy bath is taken in Dhanuś Tīrtha, the mahima of Śrī Hari of Śārṅga Dhanush should be remembered. Hara and others are only His sevakas. With that Jñānam, the holy bath should be taken and that is why the holy Tīrtha is named as 'Dhanush Tīrtha'.

(b) Further, in Bhagavat Gītā, the last śloka runs thus : 18-78 :

यत्र योगीश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीः विजयो भूतिः ध्रुवा नीतिर्मतिर्मम ॥

In which side of the army, Śrī Krṣna is present, who is with all aids, In which army with the bow dhanush in hand Pṛthā's (Kunti's) son Arjuna is available, In that army, Rājyalakshmi (Kingdom), special victory, welath, Justice, will be steadily found. Like this, by the grace of Lord Śrī Vedavyāsa, will happen; was the considered and considered opinion of Sañjaya.

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Therefore Śrī Kṛṣṇa and Arjuna stand in that place Rājyalakshmī (1), Special Victory (2), Wealth (3), and Justice (4) will be certain. In respect of Śrī Kṛṣṇa, there is no iota of doubt or objection at all. But in this concluding verse there is no reference at all to Śrī Bhīmasena. Sañjaya who had the special grace of Śrī Vedavyāsa has concluded this Gītā Śāstra without remembering 'Śrī Hari-Vāyugalu', But only 'Śrī Hari-Arjuna'. This may appear so. But it is incorrect. By the word 'Pārtha', one can take Śrī Bhīma, Arjuna or Dharmarāja. In respect of धनुर्धरत्वं, Ātharvaṇa Upanishad states as :

"प्रणवो धनुः शरो हि आत्मा (मनः इत्यर्थः) ब्रह्मतल्लक्ष्यं उच्यते"

एतादृश-धनुर्वाचक-प्रणवोपासकानां अग्रेसरस्य भीमस्य धनुर्धरत्वं घटते इति किमु वक्तव्यम् ?

Having 'Praṇava' Omkāra as the dhanush and 'mind' as the arrow and having the target as 'Brahma' and such Upāsana of Omkāra is always made by that Ekānta bhakta without any gap or interval. Therefore Śrī Bhīmasena is having पार्थत्वं and धनुर्धरत्वं also and so यत्र पार्थो धनुर्धरः **refers mainly to Śrī Bhīmasena.**

While taking holy bath in Dhanuś Tīrtha, this sacred prameya should be remembered then that bath would lead to salvation of the devotee.

(5) Gadā Tīrtha :

Tātparya Nirṇaya in 3-75 states :

गदा तु वायुर्बलसंविदात्मा
शार्ङ्गं च विद्येति रमैव खड्गः ।
दुर्गात्मिका सैव च धर्मनाम्नी
पञ्चात्मको मारुत एव बाणः ॥

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Śrī Vāyu, who possesses vast strength and Jñānam is the abhimāni deity of Gadā. Mahālakshmī who is the abhimāni deity for learning, is the abhimāni deity of Śārṅga. She is the abhimāni deity of Khaḍga and Charma as Durgā. Śrī Vāyu is five forms of Prāṇa, Apāna, Udāna, Vyāna and Samāna is the abhimāni deity of five arrows. So while taking bath in Gadā Tīrtha as well as Bāṇa Tīrtha, Śrī Vāyu comes to the mind of the devotee.

(b) In Madhva Vijaya 4-26, it is said :

निशाचरारेरिव लक्ष्मणः पुरा
वृकोदरस्येव सुरेन्द्रनन्दनः ।
गदोऽथ शौरेरिव कर्मकृत् प्रियः
सुभक्तिमान् विश्वविदोऽनुजोऽभवत् ॥ २६ ॥

(i) For Śrī Rāma who was the enemy of Rākshasas, His younger brother was Lakshmaṇa, like that.

(ii) Arjuna son of Devendra who did sevā to Śrī Bhīmasena.

(iii) For Śrī Kṛṣṇa Paramātmā, Gadā did lot of sevā and Bhakti, like that, Śrī Viṣṇu Tīrtha, younger brother served Śrī Vāsudevāchārya (Śrī Madhva). By taking holy bath in Gadā Tirtha, memory of

(i) Lord Śrī Rāma

(ii) Śrī Lakshmaṇa

(iii) Śrī Bhīmasena

(iv) Śrī Arjuna.

(v) Śrī Kṛṣṇa.

(vi) Śrī Gadā.

all come to the mind. With that if bath is taken in Gadā Tīrtha, it would lead the devotee to Moksha.

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(c) While fighting with Jarāsandha with Gada, it lasted for 32 days. Why ? Within a fraction of second, millions of Jarāsandhas could be destroyed by Gadā blow of Śrī Bhīmasena. Then why such long duration ? Nirṇaya states 21-159 :

मानयित्वा वरं धातुर्दिवसान् दश पञ्च च ।
वासुदेवाज्ञया भीमः शत्रुं हन्तुं मनो दधे ।

Śrī Bhīmasena respected the boon granted by Chaturmukha, for 15 days duration. Then as per the orders of Lord Śrī Kṛṣṇa, Śrī Bhīmasena made up his mind to kill that Jarāsandha.

So Śrī Bhīma waited for the orders from Śrī Krṣna only. So Jarāsandha had no capacity to fight for, with Gadā with Śrī Bhīmasena. He cannot stand even for 15 seconds before him with Gadā.

Then why Śrī Kṛṣṇa did not give orders immediately ?

21-158 : सुरास्तु भीमस्य – पश्यन्ति सर्वे In the heavens all devatās with their family were waiting to see the combat and Śrī Krṣna wanted them to see and enjoy the battle between them for 15 days. If this is over in a second, they will be disappointed, All these about Śrī Bhīmasena's gadā battle with Jarāsandha should be remembered while taking bath in Gadā Tīrtha.

(c) Tātparya Nirṇaya in 28-76 states :

न्यधादुच्छ्रितसक्थीकस्तदा कृष्णाभ्यनुज्ञया ।
पृष्ठमूलेऽहनद्भीमो भिन्नसक्थिश्च सोऽयतत् ॥

As per the orders of Śrī Kṛṣna, Śrī Bhīma struck Duryodhana with Gadā on the back and at the starting point of the thighs, which is the support of the back and the thighs. **He never struck below the hips to violate the rule of Gadā battle.** He struck exactly at the hips where the thighs end and above the Navel. But due to the impact of the stroke, Duryodhana's thighs were split into two and so he fell down.

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So समुचितदेशवृत्तिः is enough and the strict rule of Nyāya as पक्षधर्मता need not be there. If the hetu is available at the appropriate place, relevant to paksha, it is quite alright. By the Gadā stroke, Śrī Bhīmasena did not violate rules of Gadā war but it must be the same time, he fulfilled his declaration that he would split the thighs of Duryodhana which he offered for Draupadi to sit. 'Gadā Tīrtha' while taking bath these points may be brought to memory and then the bath taken, will lead to moksha.

(6) **Bāṇa Tīrtha** – Bāṇa means arrow which is known as शरः also. In Gītā 10-31, it is said : रामः शस्त्रभृतामहम् । Śrī Kṛṣṇa states that, among those who hit by arrows I am 'Rāma'. Why Paramātmā is called as 'Rāma' ? Bhāshya states : आनन्दरूपत्वात् (१), पूर्णत्वात् (२), लोकरमणत्वाच्च (३), रामः ।

Paramātmā is Ānanda Swarūpi, Paramātmā is a complete Entity in all respects.

Paramātmā is doing sportful activities effortlessly like the creation of the jagat etc.

Śāṇḍilya Sākhā states :

"आनन्दरूपो निष्परीमाण एष
लोकश्चैतस्मात् रमते तेन रामः ॥

—इति शाण्डिल्यशाखायाम् ।

So when holy bath is taken in Bāṇa Tīrtha, this should be meditated upon.

Further the Sūtra 3-3-54 ॐ परेण च शब्दस्य ताद्विध्यं भूयस्त्वात्त्वनुबन्धः ॐ states that the main cause for Aparoksha Jñānam is only भगवत्-प्रसाद – Bhagavat Prasāda. The Bhakti and efforts taken by the Jīva is final as far as he is concerned. But above

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that Bhagavat Prasāda which is the dharma of Paramātma is more important and is the criterion to achieve Moksha. There, to explain this aspect, the bhāshya states :

"हन्ता रामशरः इति" Killed by the bāṇa or arrow of Śrī Rāma. The prominence is for whom ? **Admittedly it is for Śrī Rāma only**. Like that Bhagavat Prasāda is the last and final cause for bimba Aparoksha. Our efforts should be there, like the शर or बाण or the arrow.

When holy bath is taken in Bāṇa Tīrtha, these should be meditated upon, so that, that Snāna will pave away to Moksha.

Tīrtha Prabandha in Paśchima Prabandha 17th śloka states :

परश्वधधनुर्बाणगदातीर्थोपशोभिते ।

There are four Tīrthas at Pājaka kshetra by name (i) Paraśwadha, (ii) Dhanu, (iii) Bāṇa and (iv) Gadā, by these sacred Tīrthas, Pājaka kshetra glitters.

* * *

Śloka 5

श्रीमन्मध्य-गृहाख्य-विप्र-गृहजः श्रीवासुदेवाभिधः
प्राणः प्राप्य वटुत्व-मात्म-जननी-वाचा यदा वारितः ।
राजार्थं त्वमृते सहाय-मधुना नो याहि तातेत्यसौ
तत्काले व्यतनोद् गृहान्तिक-गतं स्वाख्यायुतं सत्सरः ॥ ५ ॥

श्रीमन्मध्य-गृहाख्य-विप्र-गृहजः = Born in the house of a brāhmin called 'Bhaṭṭa' of the middle house (therefore called as 'Madhyageha Bhaṭṭa)

श्रीवासुदेवाभिधः = and was named as 'Śrī Vāsudeva'.

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प्राणः = He is actually Mukhya Prāṇa only.

वटुत्व-मात्म-जननी-वाचा यदा वारितः = That Śrī Vāsudeva after initiation into Brahmacharya daily bathed in the four lakes.

स्नानार्थं त्वमृते सहायमधुना नो याहि तातेत्यसौ = finding that his mother feeling too difficult to walk to all the four Tīrthas daily and to have holy bath,

तत्काले गृहान्तिकगतं स्वाख्ययुतं सत्सरः व्यतनोद् = Śrī Vāsudeva instantly created the holy tank known after his own name as 'Vāsudeva Tīrtha' in the immediate proximity of his house.

Note :

This shows the greatest affection that Śrī Vāsudeva had for his mother, as a guidance to all sons in future. The first mandate in Taittareya Upanishad is 'मातृदेवो भव' । Even after taking Sanyāsa, the ascetic should submit namaskārams to the mother in Pūrvāśrama is the rule and custom.

***

Śloka 6

चत्वारि तीर्थानि विधाय पाजके
प्राबोधि तन्मोक्षचतुष्टयप्रदम् ।
रामेण नो सार्ष्टिदमित्यसौ मरुत्
तीर्थं चकारेति ममावभासते ॥ ६ ॥

मम अवभासते = Śrī Hṛshīkeśa Tīrtha states that in his opinion why such Fifth Tīrtha called as 'Vāsudeva Tīrtha', was created by Śrī Vāsudeva, is like this.

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चत्वारि तीर्थानि पाजके विधाय = Already four Tīrthas as stated (i) Paraśu (ii) Dhanus (iii) Gadā and (iv) Bāṇa had been created by

रामेण = By Lord Śrī Paraśurāma

प्राबोधि तन्मोक्षचतुष्टयप्रदम् = They four, represented four different states of Mukti known as (i) Sālokya, (ii) Sāmīpya, (iii) Sārūpya and (iv) Sāyujya.

मरुत्-तीर्थं नः सार्ष्टिदमित्यसौ चकार = The Fifth one created by Śrī Vāsudeva called as 'Vāsudeva Tīrtha' is for the Fifth state of Mukti called 'सार्ष्टि' ।

Note :

Moksha is of 4 kinds. सालोक्य – staying in the same region. सारूप्य – attaining a similar figure to that of God, to some extent. सामीप्य – residing in the near region to God. सायुज्य – residing inside God.

Under the Sūtra 4-4-19 : ॐ प्रत्यक्षोपदेशादिति चेन्नाधिकारिकमण्डलस्थोक्तेः ॐ Bhāshya states :

[1]सालोक्यं च [2]सरूपत्वं [3]सामीप्यं [4]योग एव च ।
इमामारभ्य सर्वत्र यावत्सु क्षीरसागरे ॥

(योगः = सायुज्यरूप-मोक्षः)

Here the Fifth type of Moksha is mentioned which is very special, that is called as 'Sārshṭi' (सार्ष्टि) which means सर्वांग-सायुज्यम् means limb-to-limb contact with the Lord (Sarvāṅga Sāyujya). For this Mahān Chaturmukha Brahma alone is entitled to attain, that is he is Jīvottama.

* * *

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Śloka 7

श्रीमद्वैष्णवमातनोमि सुमतं ताततेति पुत्रोदितो
विप्रः स्माह यदा त्वदीयकरगा यष्टी रुहेच्चेदिदम् ।
स्यादिष्टं खलपूर्णकाल इति तत्काले वटुर्नीरसां
यष्टिं न्यस्य मृदां चयेऽखिलजगत्प्राणप्रदोऽजीवयत् ॥ ७ ॥

तात इति श्रीमद्वैष्णवमातनोमि सुमतं पुत्र उदिते = Once Śrī Vāsudevāchārya said to his father Madhyageha Bhaṭṭa that he would wish to establish an auspicious Vaishṇava Mata in due course.

विप्रः स्माह यदा त्वदीयकरगा यष्टी रुहेच्चेदिदम् = But the Brāhmin (father) discouraged and countered that suggestions. He said that the time is so bad and such a proposition would not at all work out. He also gave an example stating that from a dried stick it would be impossible to produce green foliage.

जगत्-प्राणप्रदः यष्टिं न्यस्य मृदां चये अजीवयत् = When the father countered like this by an example, then at once, Śrī Vāsudevāchārya, who is Mukhya Prāṇa, who is the sustainer of all living beings, planted a dry stick in the soil and caused it to sprout.

Note :

This incident does not find a place in Madhva Vijaya. This only proves that none can wholly cover all the mahimās of Śrī Madhvāchārya.

* * *

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Śloka 8

सत्वरं वर्धमानः स वृक्षः पन्नगरूपिणा ।
दष्टो मणिमता रोषान्न शुशोष मरुद्बलात् ॥ ८ ॥

मणिमता रोषात् पन्नगरूपिणा = The most wicked Maṇimanta who came in the form of a serpent,

सत्वरं वर्धमानः स वृक्षः दष्टः = bit the fast growing tree.

मरुत्-बलात् न शुशोष = But by the strength and power of Śrī Vāyu, the tree did not dry up. On the contrary, it continued to grow unabatedly.

This incident also does not find a place in Madhva Vijaya. By reading this work, the devotees are further benefitted by such incidents.

* * *

Śloka 9

यदा विमानाख्यगिरिस्थितां निजां
दिदृक्षुरम्बामगमन्महामतिः ।
वटुस्तदा वर्त्मनि पन्नगाकृतिः
ददंश तत्पादमसौ जिघांसया ॥ ९ ॥

यदा महामतिः विमानाख्यगिरिस्थितां निजां अम्बां दिदृक्षुः अगमत् = When once Śrī Vāsudevāchārya of great intellect, wished to have darśan of his mother, Durgā Devi, seated on the moutain called 'Vimāna Giri' and so he proceeded there.

वटुः तदा वर्त्मनि पन्नगाकृतिः असौ जिघांसया तत्पादं ददंश = At that time, that Maṇimanta, who had come in the form

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of a serpent, bit Śrī Vāsudevāchārya, in the foot, with a desire to kill that brahmāchāri.

* * *

Śloka 10

स्वाङ्गुष्ठाङ्गुलितुण्डेन वासुदेवाख्यपक्षिराट् ।
मारयामास तं सर्पं तल्लक्ष्माद्यापि दृश्यते ॥ १० ॥

वासुदेवाख्यपक्षिराट् = Śrī Vāsudeva who was like the king of birds, Garuḍa,

तं सर्पं स्वाङ्गुष्ठाङ्गुलितुण्डेन मारयामास = Killed him, (that Sarpent) with his big toe.

तल्लक्ष्म अद्यापि दृश्यते = The evidence of such happening can be seen at the spot even today.

In Madhva Vijaya this incident is described in the third Sarga from 38 to 40 three ślokas. For the benefit of devotees, the ślokas, with meanings are given below :

अविरलैर्गरलोष्मभिराकुली-
कृतसमस्त जनो विचचार यः ।
क्वचिदमुं निजिघांसुरशान्तिमा-
नुपससर्प स सर्पमयोऽसुरः ॥

अशान्तिमान् यः सर्पमयः असुरः अविरलैः गरलोष्मभिः आकुलीकृतसमस्तजनः (सन्) विचचार । सः क्वचित् अमुं निजिघांसुः (सन्) आससर्प ॥

That Rākshasa did not have peace of mind. By his wave of poison, he brought large fear to the people there. That rākshasa once with the desire to kill Śrī Vāsudeva came near to him.

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त्वरितमुद्यत विस्तृतमस्तकः
प्रतिददंश यदैनमविक्षतम् ।
प्रभुपदारुण चारुलताङ्गुली
विहृतिपिष्टतनुः प्रतताम सः ॥ ३९ ॥

स त्वरितं उद्यतविस्तृतमस्तकः (सन्) यदा अविरतं एनं प्रतिददंश, तदा प्रभुपदारुणचारुतराङ्गुली विहृतिपिष्टतनुः (सन्) प्रतताम ।

That serpent raised its hood and spread over the same and bit Śrī Vāsudevāchārya who can never have wounds on his body.

At that time, Śrī Vāsudevāchārya who had red and soft foot and beautiful fingers in it, effortlessly just as a sport pressed the serpent by his toe very gently. For this the serpent was almost powdered and died.

गरुडतुण्डमिव प्रतिपन्नवान्
द्विजकुमारपदं स ममार च ।
समुचितं चरितं महतामिदं
सुमनसो मनसेष्टमपूजयन् ॥ ४० ॥

The daitya when he approached that Supreme brāhmin Madhyageha Bhaṭṭa's son like this, he lost his life when he is subjected to the nose of Garuḍa.

All the devatās narrated these incidents happily which were liked by great Sātwic souls.

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Śloka 11

गत्वाऽथ दुर्गां निजभुक्तिमुक्तिदां
ननाम भक्त्या मरुतां पतिस्तदा ।

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मातााऽऽजुहावासकृदत्तमंजसा
गिरेस्तदोल्लंघ्य गृहान्तिकेऽभवत् ॥ ११ ॥

अथ = Then, that is, after killing the serpent, (As told in the Sūtra 1-1-1 ॐ अथातो ब्रह्मजिज्ञासा ॐ – This 'अथ' शब्द is the mangaḷa indicator. The Maṅgala here, the elimination of the Cruel Sarpa from Pājaka so that the people thereafter lived peacefully without fear. For Śrī Vāsudevāchārya, it is an indication of maṅgala, because he will be having darśan of Durgā Devi, (his real mother).

दुर्गां गत्वा = Śrī Vāsudeva proceeded to Vimānagiri – that Durgā Parvata.

निजभक्तिमुक्तिदां ननाम = There he did namaskārams to Durgā Devi who his sustainer and emancipator.

मरुतां पतिः तदा = That Durgā devi is the master of Marut, Śrī Vāyudeva. At that time,

माता आजुहाव = The mother, namely wife of the sacred brāhmin, Madhyageha Bhaṭṭaru called Śrī Vāsudevā-chārya.

असकृत् तं अञ्जसा = She called repeatedly as 'Vāsudeva, Vāsudeva'.

तदा गिरेः उल्लंघ्य गृहान्तिके अभवत् = Then Śrī Vāsudeva immediately from that Vimāna Giri had a leap and reached his house near to the mother.

Note : असकृत् तं अञ्जसा—

The sacred woman, namely wife of Madhyageha Bhaṭṭaru called as 'Vāsudeva, Vāsudeva' repeatedly. Then her Son Śrī

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Vāsudeva (Śrī Vāyu) came there. This establishes the Prameya in the Sūtra 4-4-1 : ॐ आवृत्तिः असकृत् उपदेशात् ॐ । The name of God and discussion and all sādhanas should be done repeatedly. By calling as Vāsudeva repeatedly with devotion, Śrī Vāyu comes and then by his anugraha, that Great Śrī Vāsudeva Paramātmā will appear before the devotee.

* * *

Śloka 12

अण्वोश्चरणयोरङ्कयुग्ममश्मन्यभूत्तदा ।
पापाचलेन्द्रकुलिशमित्यद्यापि गृहान्तिके ॥ १२ ॥

अण्वोः चरणयोः अङ्कयुग्ममश्मनि अभूत् तदा = At that time, Śrī Vāsudevāchārya from the hill top had a fine and clean leap with his two tiny foot-prints. This, he made on the stone slab in front of his house.

गृहान्तिके पापाचलेन्द्रकुलिशं इति अद्यापि = Those two sacred foot-prints are like the Vajrāyudha thunder bolt of Devendra, in destroying the huge mountain of sins. Even today this sacred foot-prints can be had of darśan by the devotees.

Note :

Śrīmad Āchārya is very kind to his devotees who are all devotees of Lord Śrī Viṣṇu. There is no necessity to leave the foot-prints. He could have done that without impression while he had the leap from Vimāna Giri. But he left those foot prints. Why ? Because those devotees who were not fortunate enough to have darśan of Śrīmad Āchārya during the period of Avatāra, can at least have darśan of such foot-prints. When they are devotedly worshipped, all our sins heaps of sins will be at once destroyed.

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Śloka 13

गृहोत्तमं प्राप्य हरेर्निवेदितं
शेषासनस्याऽऽददयं द्विजान्वितः ।
इत्याद्यचिन्त्योरुगुणान् प्रदर्शयन्
अदान्मुदं सज्जनवृन्दचेतसाम् ॥ १३ ॥

गृहोत्तमं प्राप्य = Śrī Vāsudevāchārya reached his sweet and sacred house.

हरेः निवेदितं शेषासनस्याऽऽददयं द्विजान्वितः = Śrī Vāsudevāchārya took the food that was earlier offered as naivedya to Lord Śrī Anantāsana, the family deity. In the company of his father, Śrī Madhyageha Bhaṭṭaru, he participated in the food.

इत्यादि अचिन्त्योरुगुणान् = Like this, Śrī Vāsudevāchārya

प्रदर्शयन् = exhibited deeds which were totally unthinkable and unimaginable by others.

मुदं अदात् सज्जनवृन्दचेतसाम् = By such extraordinary deeds, Śrī Vāsudevāchārya brought happiness to the hearts of all sātwic souls.

The incidents mentioned in the ślokas 11,12 and 13 are not mentioned in Madhva Vijaya, the devotees should be grateful to Śrī Hṛshīkeśa Tīrtha.

Note 1 : शेषासनस्य—

Śrī Paṇḍitāchārya in सुमध्वविजय-भाव-प्रकाशिका states :

स्वदर्शनोरुव्रतिने निशीथे
प्रासाय भोगीन्द्रगतो हरिः प्रभुः ।

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स्वं दर्शयित्वा खलु कुंजमाधव-
द्विजाय तद्वत् प्रतिमां न्यधापयत् ॥

Note 2 : सज्जनवृन्दचेतसाम्—

For the groups of Sātwic souls, Śrī Madhva brought all happiness and joy.

This is natural because the mandate of Lord Śrī Hari was given to Śrī Vāyu as (in Madhva Vijaya 2-3)

हे सुमुख, मम सद्गुणनिर्णयेन रूपान्तरेण भूषितभूमिभागः (सन्) वेदान्तमार्गपरिमार्गणदीनदूनाः दैवीः विशरणाः प्रजाः नः करुणापदं आनन्दये ।

Śrī Vāyu who has the most handsome face was ordered by Bhagawān Śrī Hari, to take another rūpa, then proceed to the Earth. People are suffering without knowing the truth of the Vedas. For them, as per Para-Vidya. Brahma-sūtras, the correct meanings may be given and make the sātwic souls to be happy always.

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Śloka 14

पारिव्राज्यं ततः प्राप्य
कृत्वा सच्छास्त्रसञ्चयम् ।
रूप्ये कृष्णाकृतिं वायुः
संस्थाप्यादात् सतां मुदम् ॥ १४ ॥

ततः पारिव्राज्यं प्राप्य = Then Śrī Vāsudevāchārya took Sannyāsāśrama.

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सच्छास्त्रसश्रयं कृत्वा = Then Śrī Madhva did Sat-śāstras in the form of thirty seven works called – Sarva Mūla; giving correct Jñānam.

वायुः रूप्ये कृष्णाकृतिं संस्थाप्य = Then Śrī Madhva who is Śrī Vāyu installed the idol of Lord Śrī Kṛṣṇa at Uḍipi.

सतां मुदम् अपि आदात् = For the Sātwic souls, Śrī Madhvāchārya brought happiness.

Note : सच्छास्त्रसश्रयम्—

In Skanda Purāṇa under Śrīmushṇa Māhātmya, it is seen :

मध्वनामा यतिरसौ सच्छास्त्राणि करिष्यति गीतायाश्च उपनिषदां भाष्याणि च करिष्यति ।

By name Śrī Madhva, the Yati will do Sat-Śāstras in future. He will do bhāshyas on Bhagavat Gītā and also on the Upanishads.

निरसिष्यति पाषण्डान् सच्छास्त्राणि महामतिः ।
स्थापयिष्यति सद्धर्मान् सच्छास्त्रं व्याकरिष्यति ॥

That great intellect by his good works will disregard all heretical schools. Good vedic dharmas will be estalbished by him. Good Śāstras will also be written by him.

श्रोष्यन्ति मुनयः सर्वे शुकाद्या देवरूपिणः ।
वायुः स यतिरूपेण भविष्यन्ति कलौ युगे ॥

All the Munis will hear such good Śāstras of Śrī Madhva. Devatās like Rudras will come as Munis like Śukāchārya and so on. In Kaliyuga, Śrī Vāyu will appear in the form of an Yati.

सः दशप्रमतिर्भूत्वा कलौ धर्मान् वदिष्यति ।

Śrī Vāyu will be called as 'Dāśapramati' or 'Pūrṇapramati' and in Kaliyuga he would preach proper dharmas.

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कृत्वा सच्छास्त्रसन्दर्भं स्थापयिष्यति (सत्पथम्) सत्पदम् ।

Śrī Madhvāchārya as an able Yati will establish proper dhārmic rules and regulation in this Kali-Yuga.

In Kūrma Purāṇa while describing the mahimās of Śrī-mushṇam, in the 5th Adhyāya, it is said :

तथा कूर्मपुराणे श्रीमुष्णमाहात्म्ये पञ्चमेऽध्याये—

श्रीसूत उवाच—

पुरा भागीरथीतीरे निमिना पृष्टवान् मुनिः ।
नष्टा भागवता धर्माः सच्छास्त्राणि कलौ युगे ॥
इति श्रुतं मया पूर्वं तीर्थयात्राप्रसङ्गतः ।
कथं नष्टा भविष्यन्ति पुनः स्थापयन्ति वै कथम् ॥
वद विद्वन् महाबाहो कश्चोद्धारं करिष्यति ।
एवं धर्मेषु नष्टेषु शास्त्रेषु च कलौ युगे ॥
देवैर्विज्ञापितो विष्णुः वायुं आज्ञापयिष्यति ।
उद्धरस्व महाबाहो मम धर्मान् सनातनान् ॥
इत्याज्ञप्तो भगवता कलौ वायुः भविष्यति ।
मध्वनामा यतिरसौ सच्छास्त्राणि करिष्यति ॥

These Pramāṇas are really amazing and establish that Śrī Vedavyāsa, is Paramātmā only, knowing all and everything.

* * *

Śloka 15

मध्वाह्वयोऽयं मरुदीश्वरोऽदात्
मुदा हृषीकेशनृसिंहतीर्थयोः ।
सीतानुजाभ्यां सहितं रघूत्तमं
चतुर्भुजं कालियमर्दनं हरिम् ॥ १५ ॥

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मरुदीश्वरः = Lord of Maruths,

मध्वाह्वयः अयं = Now known as 'Śrī Madhva',

मुदा हृषीकेशनृसिंहतीर्थयोः अदात् = With glad heart gave to Śrī Hṛshīkeśa Tīrtha and Śrī Narasimha Tīrtha.

सीतानुजाभ्यां सहितं रघूत्तमं = For Śrī Hṛshīkeśa Tīrtha, Śrī Madhva gave the idol of Śrī Rāma, Śrī Lakshmaṇa and Sītā Devi. For Śrī Narasimha Tīrtha, he gave the idol of Lord Śrī Kṛṣṇa dancing on Kāḷiṅga Sarpa with arms, with all beauty.

Note :

Madhva Vijaya 5-128 states :

वशीकृतहृषीकाश्च जननाद्युपमर्दिनः ।
नरसिंहपदाधारा अभ्यस्तोपेन्द्रनामकाः ॥

* * *

Śloka 16

जनार्दनोपेन्द्रसुयोगिनोरदात्
कृष्णं द्विहस्तं भुजगस्य मर्दनम् ।
श्रीविठ्ठलं वामनयोगिनोऽपि तं
श्रीविष्णुतीर्थस्य च सूकरात्मकम् ॥ १६ ॥

जनार्दन-उपेन्द्र-सुयोगिनः = For the two noble saints by name Janārdana and Upendra, Śrī Madhva

द्विहस्तं भुजगस्य मर्दनम् = Śrī Kṛṣṇa on Kāḷiṅga Sarpa with two hands and

श्री विठ्ठलं अदात् = Śrī Viṭṭhal idol were given respectively.

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वामनयोगिनः अपि श्री विठ्ठलं अदात् = For Śrī Vāmana Tīrtha also, Śrī Madhvāchārya bestowed with Viṭṭhala idol.

तं विष्णुतीर्थस्य च सूकरात्मकम् = For Śrī Viṣṇu Tīrtha, his younger brother in Pūrvāśrama, Śrī Madhvāchārya did anugraha by giving an idol of Śrī Bhūvarāha Mūrti.

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Śloka 17

श्रीरामतीर्थस्य नृसिंहरूपिणं
ददौ तथाऽधोक्षजयोगिनः पुनः ।
श्रीविठ्ठलं श्रीरघुवंशशेखरं
श्रीपद्मनाभाह्वययोगिमौलये ॥ १७ ॥

श्रीरामतीर्थस्य नृसिंहरूपिणं ददौ = For Śrī Rāma Tīrtha, Śrī Madhvāchārya did anugraha by giving an idol of Lord Śrī Narasimha.

तथा अधोक्षजयोगिनः पुनः श्री विठ्ठलं (ददौ) = Like that, for Śrī Adhokshaja Tīrtha, Śrī Madhvāchārya presented and did anugraha by giving an idol of Śrī Vitthala.

श्रीपद्मनाभाह्वययोगिमौलये = For Śrī Padmanābha Tīrtha was the senior most among the disciples of Yogins,

श्रीरघुवंशशेखरं ददौ = Śrī Madhvāchārya presented Śrī Mūla Rāma, who took avatāra in the caln of Raghu.

In Madhva Vijaya, while describing about the great merits of these Yogins, in 15-129, it is said :

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अदीर्घान्याभिधाना ये श्रीमद्रामपदाश्रयाः ।
अप्रत्यक्षगुणोद्रिक्ता भक्तिवैराग्यसागराः ॥

Śrī Vāmana Tīrtha who brings to our notice about Śrī Vāmana, an young short Brahmachāri,

Śrī Rāma Tīrtha was like an ocean in worshipping the lotus pādas of Śrī Rāmachandra Mūrti always, Śrī Adhokshaja Tīrtha who had very high and noble qualities, which were not seen by our eyes.

All these great saints had such wonderful and remarkable qualities.

Śrī Madhvāchārya gave to :

1.	Śrī Hṛshīkeśa Tīrtha	idol of Śrī Rāma, Lakshmaṇa and Sītā	Palimar Muṭṭ
2.	Śrī Narasimha Tīrtha	Śrī Kṛṣṇa's idol dancing on Kāḷiṅga	Adamar Muṭṭ
3.	Śrī Janārdana Tīrtha	Śrī Kāḷiṅga mardana with two arms	Kṛṣṇapur Muṭṭ
4.	Śrī Upendra Tīrtha	Śrī Viṭṭhala	Puttige Muṭṭ
5.	Śrī Viṣṇu Tīrtha	Śrī Bhūvarāha	Sode Muṭṭ
6.	Śrī Rāma Tīrtha	Śrī Narasimha	Kāniyūr Muṭṭ
7.	Śrī Adhokshaja Tīrtha	Śrī Viṭṭhala	Pejāwar Muṭṭ
8.	Śrī Vāmana Tīrtha	Śrī Viṭṭhala	Śirūr Muṭṭ.

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Śloka 18

यः साक्षादनुजः शमादिगुणवान् श्री विष्णुतीर्थाह्वयः
यः कर्नाटकपूर्वसज्जनगुरुः श्रीपद्मनाभाह्वयः ।
ताभ्यामेव ददौ गुरुः सदयितो विष्णुः स्थितो यासु ताः
मूर्ती शुद्धशिलात्मिकाः स्थूलयुगे तस्यानुजोऽस्थापयत् ॥ १८ ॥

श्री विष्णुतीर्थाह्वयः यः साक्षात् अनुजः = Mahān Śrī Viṣṇu Tīrtha Yati by name is exactly younger brother of Śrī Madhvāchārya.

शमादिगुणवान् = That Mahān had self control and austerity to a vast extent.

यः कर्नाटकपूर्वसज्जनगुरुः श्रीपद्मनाभाह्वयः = Śrī Padmanābha Tīrtha Mahān was universally recognised by all as the forest most Guru.

ताभ्यां एव गुरुः सदयितः विष्णुः स्थितः यासु ताः मूर्तीः ददौ = For those two, Śrī Madhvāchārya gave the icons made of pure Sāligrāma stones.

शुद्धशिलात्मिकाः स्थूलयुगे तस्य अनुजः अस्थापयत् = In those Sāligrāmas there is permanent presence of Śrī Viṣṇu; along with His consort Mahālakshmī, is always present. Mahān Śrī Viṣṇu Tīrtha installed these at two places known as Madhyavāṭa and also known as Naddentadi in the local dialect and in Subrahmaṇya.

Note 1 :

There is a reference in Brahmāṇḍa Purāṇa about these two greatest pious śishyas of Śrī Madhvāchārya, namely Śrī Padmanābha Tīrtha and Śrī Viṣṇu Tīrtha.

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तं मध्वमारुतं सर्वे परिवारतया सदा ।
संसेवितुं सुरा भूमाववतेरुरिति श्रुतम् ॥
ते च तच्छिष्यतां प्राप्य तन्मार्गं समघोषयन् ।
तेषु मुख्यौ विष्णुतीर्थपद्मनाभाख्ययोगिनौ ॥

Note 2 : शुद्धशिलात्मिकाः—

In Madhva Vijaya 10/24 it is stated,

प्राप स नारायणतः शुद्धशिलाष्टप्रतिमाः । (शुद्धशिलात्मप्रतिमाः)
यासु स पद्मासहितो दोष्यहितः सन्निहितः ॥

From Śrī Vedavyāsa Paramātmā, Śrī Madhva recived eight (8) Vyāsa Mushṭīs and these are referred. Of these, Five Vyāsa Mushṭīs are present in Śrī Uttarādi Muṭṭ for which daily Kshīrābhiśeka is submitted by the holy pontiffs.

Note 3 :

Sumadhva Vijaya Bhāva Prakāśikā also states :

तीर्थं स्वपार्श्वं भूमिं च भोक्तुं नेच्छति सन्मतौ ।
त्वत्स्नानाम्बुनि गङ्गा स्याच्छिलास्वास्वहमित्यदात् ॥

Note 3 :

Further in Vāyu Purāna – वायुपुराणे—

इष्ट्या व्यासाश्रमं गच्छन् मुख्यप्रेष्यो यतो मरुत् ।
प्रणिपत्य महान् मध्वो व्यासं निजगुरुं परम् ॥
विज्ञापयामास भूमौ स्वव्यापृतसुदुष्करम् ।
निशम्य तस्य वाक्यानि व्यासः सर्वान्तरात्मकः ।
स्वाधिष्ठानान् परं चाष्टौ ग्रावाणः कृपया ददौ ॥

Which also confirms about the sacred eight Śrī Vyāsa Mushṭis given to Śrī Madhvāchārya.

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Note 4 :

Śrī Madhvāchārya gave to his disciples only four types of Vigrahas Rāma, Kṛṣṇa, Narasimha and Bhūvarāha. In respect of Viṭṭhala referred to, it relates only to Rāma Viṭṭhala. These four forms of Paramātmā Rāma, Kṛṣṇa, Narasimha and Bhūvarāha are respectively symbolic of the four constituents of the sacred Praṇava Mantra OM consisting of 'अ' कार + 'उ' कार + 'म' कार and नाद = sound.

Note 5 :

Śrī Vādirāja Mahān in Tīrtha Prabandha – Paśchima in ślokas 43 and 44 deal with the mahimās of one Vyāsa Mushṭi available in Subrahmaṇya Kshetra.

यत्र संपुटमस्फोटं कृष्णस्य स्फोरयत्यहो ।
अग्राह्यत्वमदृश्यत्वं किं पुनस्तत्र पण्डिताः ॥

In that Subrahmaṇya Kshetra, there is a Sampuṭa – Vyāsa Mushṭi which cannot be opened.

कृष्णस्य अग्राह्यत्वं अदृश्यत्वं स्फोरयति ।

This shows that Śrī Kṛṣṇa cannot be known or caught fully in mind by any one or cannot be seen fully also.

अभेद्यमतियत्नेनाऽप्यस्खलत्कृष्णविग्रहम् ।
तत्पूजाभाजनं भाति माध्वं हृदिव संस्फुटम् ॥

Even though great efforts have been made to split up that Sampuṭa, that Śrī Kṛṣṇa Vigraha was unable to be moved. That Pūja-Pātra Sampuṭa is shining in reputation like the chest of Śrī Madhvāchārya. The King who attempted to open that Sampuṭa was also subjected to various troubles.

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Śloka 19

ततो दयावारिनिधिर्ग्रामे सेतुतिलाह्वये ।
स्वशास्त्रग्रन्थमकरोत् भूगतं पूर्णशेमुषिः ॥ १९ ॥

ततः Then

दयावारिनिधिः = Śrī Madhvāchārya who was like ocean in extending Kāruṇya to his devotees,

स्वशास्त्रग्रन्थं भूगतं पूर्णशेमुषिः अकरोत् = Kept safely all his Sarvamūla works underground to be preserved well for a long time.

सेतुतिलाह्वये = This was done in the village called 'Setutila Kaṭīlu' in the local dialect.

Note :

Tradition goes to say that these sacred works were etched on copper plates and were kept buried under ground. After this, Śrī Madhvāchārya disappeared from worldly vision. Śrī Viṣṇu Tīrtha after a long duration would return from Kumāra Parvata and take them and would preach at the appropriate time.

* * *

Śloka 20

तेषां मन्त्रोपदेशव्रतनियमसुरार्चादिके सम्प्रदायं
युग्मे युग्मे प्रभिन्नं कुरुत इति हृषीकेशतीर्थादिकेषु ।
आज्ञाप्यारादटन्तं व्रतनियमविधौ पद्मनाभं यतीन्द्रं
दृष्ट्वा चाज्ञाप्य भिन्नं विधिममितमतिः क्षेत्रतो निर्गतोऽभूत् ॥ २० ॥

Śrī Madhvāchārya then paired his vairous disciples, namely Śrī Hṛshīkeśa Tīrtha and others. Then he instructed these pairs

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of disciples severally in the various traditional disciplines and also under the methods of worship. Śrī Madhvāchārya enjoined the monastic duties on them.

In respect of Śrī Padmanābha Tīrtha the leader of the Yatis and Sanyāsins, he saw him in constant movement in preaching Madhva Śāstras. So Śrī Madhvāchārya instructed him also likewise on vows and all disciplines and blessed to carryout the mission of preaching Śrī Madhva Śāstras.

* * *

Śloka 21

तिरोहिते सन्मतेऽस्मिन् विष्णुतीर्थो गुहाचलात् ।
आगत्योद्धृत्य तत्रत्यग्रन्थान् स प्रथयिष्यति ॥ २१ ॥

अस्मिन् सन्मते तिरोहिते = When the true doctrines of Śrī Madhvāchārya become obscured, with the passage of time,

विष्णुतीर्थः गुहाचलात् आगत्य = Śrī Viṣṇu Tīrtha Mahān will descend from the cave of Kumāra Paravata,

उद्धृत्य = He would take the granthas from the Earth at Setutila Kaṭīlu.

तत्रत्यग्रन्थान् सः प्रथयिष्यति = Then that Mahān Śrī Viṣṇu Tīrtha would preach those doctrines again to the world.

(1) This is not mentioned in Madhva Vijaya.

(2) In Sarasa Bhārati Vilāsa, Śrī Vādirāja Mahān states in the 7th Sarga in ślokas 25 and 26 as under :

शरच्छते व्यतीते तु देवानां आज्ञया प्रभोः ।
एकतां मूलरूपेण लोके स्वीये गमिष्यति ॥

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स्वानुजं विष्णुतीर्थं च तपसा धूतकल्मषम् ।
प्रेषयिष्यति सत्तत्त्वकथनाय कलौ किल ॥

In Skanda Purāṇa, it is stated as to when that Mahān Śrī Viṣṇu Tīrtha ascended to the cave in Kumāra Parvata for dhyāna.

मार्गशीर्षे शुक्लपक्षे विष्णुतीर्थो महामनाः ।
गुहस्यैव समीपं तु ह्यारुहत् पौर्णमीदिने ॥

In Madhva Vijaya 15-119 :

आरुरोह दुरारोहं स परैः प्रीतिकृद्धरेः ।
महान्तं महिमानं च महीध्रं च गुहप्रियम् ॥

Śrī Viṣṇu Tīrtha Mahān was performing activities which were highly loveable for Śrīman Nārāyaṇa. That Mahān ascended Kumāra Parvata, which is very sacred and impossible for others to climb easily and it is very fond of Śrī Shaṇmukha Devatā.

* * *

Śloka 22

यस्मात्सर्वहृदिस्थसंशयचयं ज्ञात्वा यतीशो मरुत्
सद्धर्मांश्च तिलांशतोऽप्युपदिशेत्याज्ञानिबन्धं व्यधात् ।
तस्मात्सेतुतिलेति लोकगदितं क्षेत्रं सुतीर्थात्मकम् ।
स्कन्दाद्रेर्बिलतोऽवतीर्णयतिना संशोध्यते कालतः ॥ २२ ॥

Śrī Madhvāchārya is Śrī Vāyu only, who resides in the hearts of all. He knows that the peoples' minds would in course of time be beset with a multitude of doubts on the true doctrines expounded by him.

So Śrī Madhvachārya ordered Śrī Viṣṇu Tīrtha to preach these doctrines but in a very small measure only, say like that of

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a sesamum seed. Accordingly Śrī Viṣṇu Tīrtha will do so in course of time, after coming out of the cave from that Kumāra-Parvata. (Which is called as स्कंदाद्रि = Subrahmaṇya Parvata). So the Kshetra is called as 'Setutila' which is most appropriate to its name.

'Setu' means bridge. 'Dharma' is the bridge leading to Moksha.

'Tila' means Sesamum seed. Hence 'Setutila' is very appropriate for that holy place, where some quantity of dharma would always prevail.

Setutila is also said as a 'Tīrtha' because dharma would survive on account of the works of Śrīmad Āchārya kept underneath. Hence it is said as 'सुतीर्थात्मकम्' ।

Note :

"संशोध्यते कालतः"—

In Brahmāṇḍa Purāṇa, while describing the mahimās of Rajatapīṭhapura, it is found :

तेषु मुख्यौ विष्णुतीर्थपद्मनाभाख्ययोगिनौ ।
अत्यक्तदेहस्तत्राद्यः प्रवर्तयति तन्मतम् ॥

बदर्या व्यासदेवोक्तो गुरोः प्रीत्यै पुनः कुलौ ।
शरच्छते व्यतीते तु देवानामाज्ञया प्रभुः ॥
एकतां मूलरूपेण लोके स्वीये गमिष्यति ।
स्वानुजं विष्णुतीर्थं च तपसा धूतकल्मषम् ॥

प्रेषयिष्यति सत्तत्त्वकथनाय कलौ किल ।
स्वच्छन्दमृत्युता व्यासकृपयाऽस्त्युभयोः तयोः ॥ इति ।

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Śloka 23

तीर्थानां पञ्चके स्नात्वा कृत्वा दुर्गावलोकनम् ।
उपास्य चरणौ वायोः कृतकृत्यो भवेन्नरः ॥ २३ ॥

तीर्थानां पञ्चके स्नात्वा = That devotee who takes holy bath in all the five Tīrthas from Paraśu to Vāsudeva Tīrtha,

दुर्गावलोकनं कृत्वा = and does devoted darśan of Durgādevi in Vimānagiri,

चरणौ वायोः उपास्य = and meditates on the two sacred foot-prints of Śrī Vāyu (Śrī Madhvāchārya),

कृतकृत्यवरः भवेत् = Then that devotee had attained fulfillment of his life.

Note :

Those devotees who unable to perform this, at least this śloka should be read many times and should do dhyāna about those (i) Five Puṇya-Tīrthas (ii) Durgā in Vimagiri and (iii) Darśan of the two foot prints of child Śrī Vāsudeva.

* * *

Śloka 24

भक्तितस्त्रितयं कृत्वा प्रयागादिस्थलत्रये ।
सत्कर्मणां फलं यत् स्यात् तत्प्राप्नोति नरो ध्रुवम् ॥ २४ ॥

भक्तितः त्रितयं कृत्वा = When these three acts are performed with bhakti by a person,

प्रयागादिस्थलत्रये सत्कर्मणां फलं यत् = then whatever phala that are obtained in Prayāga and other two places, (Gayā and Kāśi)

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स्यात् तत्प्राप्नोति नरः ध्रुवम् = the same phala would be acquired by that devotee. This is certain.

* * *

Śloka 25

इति निगदतपूर्णप्रज्ञवागम्बुधारां
हृदयसरसि कृत्वा सद्हृषीकेशमेघः ।
भुवि सुजनसुसस्यासम्प्रवृद्ध्यै ववर्ष
मुमुदुरमृतसिक्ता ज्ञानिनो ग्लानिमुक्ताः ॥ २५ ॥

इति निगदत पूर्णप्रज्ञवाक् अंबुधारां = The words of philosophy of Śrīmad Āchārya are like a torrent of water.

हृदयसरसि कृत्वा = Which were collected into a pool in the heart of

सद्हृषीकेशमेघः = The virtuous Hṛshīkeśa Tīrtha who was like a cloud.

भुविसुजनसुसस्यासम्प्रवृद्ध्यै ववर्ष = That cloud showered them in the form of this work 'Sampradāya paddhati' on the body of Sātwic souls who were the crops.

अमृतसिक्ता ज्ञानिनः ग्लानिमुक्ताः मुमुदुः = When such sprinkling with this rain of nector was made, the Sātwic souls rejoiced the same and they all became good know-ledgable persons. They also became free from decay and deterioration.

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Śloka 26

श्रीमदानन्दतीर्थीय सम्प्रदायस्य पद्धतिम् ।
श्रुत्वाऽऽचरन्ति ये तेषां भारतीशो भवेत् प्रियः ॥ २६ ॥

इति श्री श्री हृषीकेशतीर्थविरचिता 'संप्रदायपद्धतिः' समाप्ता ॥

॥ श्रीकृष्णार्पणमस्तु ॥

श्रीमदानन्दतीर्थीय-सम्प्रदायस्य पद्धतिम् = This 'Sapradāya Paddhati' relating to Śrīmad Ānanda Tīrtha Bhagavat Pādāchārya,

श्रुत्वा = whoever hears,

ये तेषां भारतीशः प्रियः भवेत् = The same, for them Śrī Mukhya Prāṇa, who is the master of Bhārati Devi, will be pleased and the devotee would achieve Śrī Mukhya Prāṇa's grace.

If Mukhya Prāṇa's grace is achieved then Paramātmā's grace will be certain. By Paramātmā's Grace, eternal liberation is certain.

Thus ends 'Sampradāya Paddhati'
done by Śrī Śrī Hṛshīkeśa Tīrtha Mahān
Om Śrī Kṛsnārpanamastu.

* * *

कायेन वाचा मनसेन्द्रियैर्वा
बुद्ध्याऽऽत्मना वाऽनुसृतः स्वभावम् ।
करोमि यद्यत् सकलं परस्मै
नारायणाय इति समर्पयामि ॥

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Diamond [Prameya Ratna]
No. 65

What is the Prime Dhārmic act ?

Who can follow the same fully and strictly ?

Hidimbāsura who could not be killed by others, due to the boon of Parama Śiva, was killed by Śrī Bhīmasena. After that, the hero started further journey with mother Kunti with four brothers.

But the sister of that asura, Hiḍimbi by name, followed Śrī Bhīma in the journey.

तमनु हिडिंबी प्रययौ । (१९-९७)

Then that Hiḍimbi prayed before mother Kunti as well as the elder one, Dharmarāja requesting them to see that Śrī Bhīmasena marries her at once.

कुन्तीं युधिष्ठिरं अथ अस्य कृते, भीमेन स्वपरिग्रहणार्थं ययाचे ।

Then the elder brother Dharmarāja as well as mother Kunti requested Śrī Bhīmasena to marry Hiḍimbi. Bhīmasena did not do that because, by this, dharma would be spoiled because when the elder brother remains unmarried – the younger brother should not marry. So Śrī Bhīmasena did not hear those words and kept quiet.

At that time, Bhagawān Śrī Vedavyāsa arrived there.

तान् भक्तिनम्रशिरसः समुदीक्ष्य कृष्णो
भीमं जगाद नत आशु हिडिम्बया च ।
एतां गृहाण युवतीं सुरसद्मशोभां
जाते सुते सहसुता प्रतियातु चैषा ॥ ६० ॥

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Then Hiḍimbi prostrated to Śrī Vedavyāsa. Then He saw also the Pāṇḍavas who had their heads down due to devotion and spoke to Śrī Bhīmasena as under :

सुरसद्मशोभां एतां युवतीं गृहाण । सुते जाते एषा सहसुता गच्छतु ।

"This woman is an ornament for the heavens. She is young and beautiful. That Hiḍimbi should be married by you (Bhīmasena). As soon as a child is born to her, let her leave you and go.

एवं ब्रुवति अगणितोरुगुणे रमेशे 'ॐ' इति उदीर्य, भीमः तथैव कृतवान् च ।

Śrī Vedavyāsa, who has infinite auspicious qualities, when He told so, Śrī Bhīmasena at once said 'YES' and immediately married Hiḍimbi.

Now also Dharmarāja was a bachelor and marrying earlier by the younger brother was an adhārmic act only. Now Śrī Bhīmasena did not raise this point, as he contended earlier before Dharmarāja and Kunti, when they requested him to marry Hiḍimbi.

What is the reason behind this ?

"The best Dhārmic act is to follow the mandates of Paramātmā" and all other dharmic acts are only secondary and unimportant. This is the Prime Dhārmic act.

Śrī Bhīmasena (Śrī Vayu who is a Ekānta Bhakta always) at once carried out the words of Śrī Vedavyāsa and Śrī Vāyu alone can follow the same fully and strictly.

* * *

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॥ श्रीः ॥

Revered parents of the humble Author
Śrī T. S. Rāghavendran, M.A, B.L., Advocate

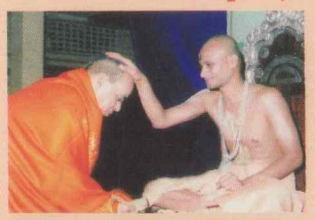
Tāmraparṇī Śrī D. V. SUBBĀCHĀR, B.A., F.C.A.
Chartered Accountant, Coimbatore.

He had a glorious life of 85 years. He set an example as to how an householder should live. He was the most successful Chartered Accountant in his profession and is well known for his hard work, honesty, integrity and respected by one and all. He was the Auditor for the first finance Minister of India. He was an accredited scholar in Vedānta.

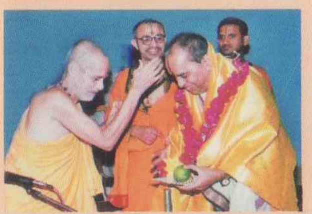
Śmty. Kāveri w/o D. V. Subbāchār

She set an example for tolerance and Pati-sevā. She performed several vratas in spite of her physical handicaps. She was a magnetic personality of love and affection to children and grand children.

Tāmraparṇī Subbāchār Rāghavendran



Popularly known as **T.S.R.**



The Humble Author is the 3rd son of Śrī D. V. Subbāchār who was a leading Chartered Accountant and a great philosopher on Vedānta Śāstras. This author is the practising Senior Advocate at Coimbatore. He secured I Rank in the Master's Degree in Statistics paper at St. Joseph College, Trichy with Mathematics as the main subject. He completed his C. A. articles and opted for law. He secured several Gold Medals and stood Presidency 1st from Madras Law college, breaking all the earlier records of the Madras University. He is also the winner of the Gold Medal from the state Bar Council, and his record stands unbroken till date. He is the Legal Adviser for leading companies, nationalised banks and religious trusts.

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He is the Founder-Trustee for many Charitable Institutions connected to philosophy, religion and other worldly objects. He is also rendering his services as the Joint Secretary of Śrī Madhva Siddhānta Onnāhinī Sabhā, Tiruchānur, Tirupati (A.P.) for more than two decades.

Śrī Śrī 1008 Śrī Satyātma Tīrtha Swāmījī of Śrī Uttarādī Mutt on 21-2-2007, profusely blessed Śrī TSR and conferred the Title of **'Madhva Mata Ratna'** at Hyderabad and blessed for continued sevā to vedāntic philosophy by the Anugraha of Śrī Rāma.

Śrī Śrī 1008 Śrī Vijñānanidhi Tīrtha Swāmījī of Śrī Śrīpādarāja Mahā Saṁsthānam **(Muḷabāgal Muṭṭ)** has conferred and blessed humble author with the title **'Tatwa Sudhā Ratna'** at Erode on 23-3-2006 during the centinary celebrations of Śrī Śrī 1008 Śrī Sudhīnidhī Tīrtha Mahān. Śrī Swāmījī asserted that there is no second case like that of Śrī TSR of this century.

Śrī Śrī 1008 Śrī Viśveśa Tīrtha Swāmījī of Śrī Pejavar Mutt (Udupi) has conferred and blessed the humble author with the title **'Mādhva Bhūshaṇam'** at Chennai on 4-2-2006 during the Amṛta Mahotsava of Śrī Swāmījī and observed, that it is an achievement to be noted in the Gunnies book of world records of his writting 122 books thus far.

Śrī Śrī 1008 Śrī Vidyādhīśa Tīrtha Swāmījī of Palimār Mutt (Paryāya Mutt) Udupi, on 7-4-2002 conferred the title of **'Paravidyā Pravīṇa'** on him & blessed for continued service to Vedāntic Philosophy.